

Here begynneth the  
Pyttles and Gospels:  
of euery Sonday / and  
holy daye in the yere,







# Here be-

gynmeth the Bystles and  
Gospels / of euey Son-  
day and holy daye  
in the yere.

The Bystell on the  
first Sonday in Aduent.  
The. xiiij. Chapiter to  
the Romayns. D.



**B**rethren we knowe  
that it is tyme  
nowe that we awa-  
ke out of slepe / for  
nowe is our salua-  
tion nerer the we beleued. The  
nighyt is passed and the daye is  
come nye / let vs therfore caste  
awaye the dedes of darknes / &  
let vs put on the armour of  
lyght. Let vs walke honestly as  
it were in the daye lyght / nat in  
slepyng and drynking / neyther  
in charytyng and wantones /  
neither in slepyng and enuyng /  
but put ye on our lord Jesus  
Christe.

The Gospell on the fyrste  
sondaye in aduent. The. xxiij.  
chapiter of mathewe. A.

**W**hen Jesus drewe nye by  
to Ierusalem / and came  
to Betphage vnto the mo-  
unte Oliuete / the sent Je-  
sus two of his disciples / sayeng  
to the. Go into the castell that  
lyeth ouer agayn yon and ano-  
ne ye shal fynde an Asse bounde /  
and her Colte wich her / lo-  
se them & bryng the vnto me /  
and yf any man say ought vnto  
you / saye ye that your lord ha-  
th the nede of the: & straght way  
he wyl let the go. All this was  
done to fulfyl that which was  
spoken by the prophet / sayeng.  
Tel ye the doughter of Sion  
beholde thy kynge cometh by-  
to the meke / and sytting vpon  
an Asse and a Colte / the fole of  
an Asse vled to the yoke. The  
disciples wente and dyd as Je-  
sus comanded them & brought

A h

## The Bytels and Gospels

the Ass and the Coltre/and put on them theyr clothes / and set him therb. Many of the people spredde theyr garmentes in the waye/other cutte downe braches fro the trees and strowed them in the waye.

**M**oreouer the people that wete befoze/and they also that folowed after / cryed sayenge. Osanna the sonne of Dauid. Blessyd be he that commeth in the name of the lord.

**T**he Bytell on the seconde Sondaye in Aduente. The. xvi. chapter to the Romaynes. A.

**B**rethren what so euer thinges are wyrtten afore you: me are wyrtten for our learnynge that we thowowe patience & conforste of the scripture myght haue hope. The god of patience and consolacyon / gyue vnto euery one of you/that ye be lyke mynded o. towards another after the ensample of Iesu chris: so that ye all streyng togpyther may with one mouth honour god and the father of our lord Iesu Chyist. Wherfore receyue ye one an other as chysse receyued vs / to the prayse of god. And I say that Iesus Chyiste was a minister of the Circumcysion for the truthe of god / to confyrme the promyses made vnto the fathers. And let the gentyls prayse god for his mer:

cy/as it is wyrtten/for this cause I wyl prayse the among the gentils and syng in thy name. And agayn he sayeth ye gentyls reioyse with his people. & gayne / prayse the lord all ye gentyls/ and laude him al nyctyons. And in another place Esaias sayeth there shalbe the rote of Jesse/ and he that shall ryle to raygne ouer the gētyls: in hym shall the gentyls trust. The god of hope fyl you with all hope and peace in byleupynge/ that ye may be reche in hope thowowe the power of the holy goste.

**T**he Gospel on the seconde Sonday in Aduent. The. xxi. chapter of Luke. D.



**I**esus sayde vnto his disciples there shalbe syngnes in the sone/and in the mone/ & in the

ſtarres/and in the earthe/the  
people ſhalbe in ſuche perplexi-  
ty that they ſhall nat tell which  
way to turne them ſelues. The  
ſee & the waues ſhal rore/& me-  
nes hertes ſhall fayle them for  
fear/& for lokyng after thoſe  
thynges whiche ſhall come on  
the erthe/for the powers of he-  
nen ſhall moue / and then ſhall  
they ſe the ſone of man come in  
a cloud with power and great  
glory. when theſe thynges be-  
gun to come to paſſe/ then loke  
vp and lyft bp your hedes / for  
your redempcyon draweth ny.  
And he ſhewed them a ſimili-  
tude/ behold the fygge tree: and  
al other trees when they ſhutt  
forth theyr buddes / ye ſe and  
knowe of your owne ſelues  
that ſomer is the nye at hande:  
ſo lyke wyſe ye (whē ye ſe theſe  
thynges come to paſſe) vnder-  
ſtande / that the kyngdome of  
god is ny. Merely I ſaye vnto  
you / this generation ſhall not  
paſſe/ tyl al be fulfilled / heuen  
and erthe ſhall paſſe / but my  
wordes ſhal nat paſſe.

¶ The ſpytell the.iiij. Sondaye  
in aduent. The fyrſte ſpytel and  
the.iiij. Chapter is the Corin-  
thyans.

A.

**B**laſephene let me thy wyſe  
beſeeme vs euen as the mi-  
niſters of Chyiſte/ & diſpoſers of  
the ſecrecies of god. Further mo

re it is requyred of the diſpo-  
ſers/ that they be founde fayth-  
full / with me is it but a berpe  
ſmall thyng / that I ſhulde be  
iudged of you other (of mannes  
day) no I iuge nat myne owne  
ſelfe / I knowe nought by my  
ſelfe/ yet am I nat therby iuſti-  
fied/ it is the lord that iudgeth  
me/ therefore iudge nothyng be-  
fore the tyme / vntyll the lord  
come whiche wyl lyghte thyngs  
that are hyd in darkenes: and  
open the counſeyles of the her-  
tes. And than ſhall euery man  
haue prayſe of God.

¶ The Goſpel on the.iiij. Son-  
daye in aduente. The. xi. chapi-  
ter of Mathewe.

A.



**W**hen John beyng in pry-  
ſon herde the workes of  
Chyiſt he ſente two of his  
disciples and ſayde vnto  
hym. Arte thou he that ſhal

I :ij



## The Bystels and Gospels

come/ or shal we loke for another. Iesus answered and sayd vnto the. So and shewe Iohn what ye haue herde and sene. The byndese/ the halte go/ the lypers are clenfed/ the deafe heare/ the deade ar reyled vp agayne/ and the Gospell is preached to the poze/ and happy is he that is nat hurte by me.

Euē as they departed Iesus began to speake vnto the people of Iohn. What went ye for to se in the wyldernes went ye out to se a rede wauering. with the wynde/ other what/ wente ye out for to se. Went ye to se a man clothed in softe rayment. Beholde they that weare softe clothynge/ are in kyngs houses. But what went ye out for to se. Went ye out to se a prophete? Ye I saye vnto you/ and more then a prophete/ for this is he of whom it is wytten. Beholde I sende my messenger before thy face/ whiche shall prepare thy way before the.

**T**he Bystel on the. iij. sonday in Aduent the. iij. Chapter to the ishylyppaynes. A.

**B**rethren reioyce in the lord alway/ & agayne I say reioyce/ let your softnes be knowe vnto all men. The lord is enen at hande. Be nat carefull/ but in all thynges shewe your peticyon

vnto god in prayer and supplicacyon with gpyng of thankes And the peace of god which passeth al vnderstanding kepe your hertes/ & mydes in Christe Iesu.

**T**he Gospell on the. iij. sonday in Aduente the fyrste Chapter of Iohn. C.



**W**hen the Jewes sent prestes and leuites from Ierusalem to axe Iohn. What art thou. And he pessed/ and denyed nat/ and sayd playnly/ I am nat Christ and they axed hym/ what arte thou. He sayde I am nat/ Arte thou a prophete. And he answered no. Than sayde they to him: What arte thou/ that we may giue an answer to the that sent vs. what sayest thou of thy selfe? he sayd. I am the voyce of a cryat in



the wylbernes make straght sy on hys/and is more excellēt  
the way of the lord/ as sayde the the angels/in as moche as  
the prophete Esaias. And they he hath by enherytaunce obtey  
whiche were sent/ were of the ned an excellent name the haue  
pharises and they axed him a they/for vnto which of the an  
sayde vnto him. Whys baptys gels sayde he at any tyme thou  
test thou the if thou be nat Chri arte my sone/this day begare I  
st/ nor Helyas neyther a pro the. And againe/I wyl be his fa  
phet? Johan answered them ther/s he shal be my son. And a  
sayeng/ I baptysse with water/ gaine when he byngeth in the  
but one is come amonge you/ fyre begottē sone I to the worl  
whom ye knowe nat. He it is de he sayth. And all the angels  
that commeth after me whiche of god shal worshyppe hym/and  
was before me/ whose sho lath vnto the angels he sayth/ he  
chert/ I am nat worthy to vnlo: maketh his agels spirytes & his  
se. These thinges were don in mynisters flames of fyre but vn  
Bethabara beyonde Jorda whe to the sone he sayth/god thy sea  
re Johan dyd baptysse. te shalbe for euer/s euer the ce  
pter of the kyngdome is a ryght

The Gospell at hys masse on  
Christmas day. The fyrst chapi  
ter to the Hebrewes. A.

**B**erthe/god in ty  
mes past dyuersly/  
and many wapes/  
spake vnto the fa  
thers by prophety/  
but in these laste

dayes he hath spokē vnto vs  
by his sonne / whome he hath  
made heyre of all thynges / by  
whom also he made the worlde,  
whiche sone beyng the bryght  
nes of his gloze/s very ymage  
of his substance/bearng by all  
thynges with the worde of his  
power/hathe in his owne pson  
poured our synnes / & sytteth  
on the ryght hande of the maie

fore hathe god whiche is thy  
god/ andynted the with the op  
le of gladnes aboue thy felowes  
And thou lorde in the begyn  
nyng/ haste layde the founda  
ciō of the erthe. And the heuens  
are the workes of thy handes.  
They shal perishe / but thou  
shalt endure. thy al shal waxe  
olde as dothe a garment / and  
as a vesture shalt thou chaunge  
the/s they shalbe chaunged but  
thou arte alwayes the same  
and thy peres shal nat fayle.

The Gospell at hys masse  
on Christmas day/the fyrst cha  
pyter of Johan. A.

## The Bytels and Gospels.



**I**n the begynnyng was the worde / & the worde was with god / & god was the worde. The same was in the begynnyng with god. All thynges were made by it: without it was made nothyng that was made. In it was lyfe: and the lyfe was the lyght of men: & the lyght shyneth in the darknes: & the darknes comprehendeth it nat. There was a man sent frome god: whose name was John. The same came as a wytnes: to beare wytnes of the lyght: that all men through him myght beleue: he was nat the light / but to beare wytnes of the lyght. That was a true lyght / whiche lyghteth al men that come in to the worlde / he was in the worlde / & the worlde by hym was made / & the worlde

knewe him nat / he came amonge his owne / and his owne receaued hym nat / vnto as many as receaued hym / gaue power to be the sones of god / in that they beleued on his name / which were borne nat of blod / nor of the wyll of the fleshe / nor yet of the wyll of men / but of god & the worde was made fleshe / and dwelte among vs / and we sawe the glory of it / as the glory of the onely begoten sone of the father / whiche worde was ful of grace and verite.

The Bytels on saynt Socrates daye. The. vi. chapter of the Actes of the Apostels. C.

**S**teuen full of faythe and power / dyde greate wonders & myracles amonge the people. Then there arose certayne of the synagoge / whiche are called Cybertines and Sirenites / and of Alexandria / and of Cilycia / and Asya / and dysputed with Steuen and they could nat respyle the wysdome / and the spirite / with whiche he spake. When they herde these thynges / they herres claue a sonder / and they gnashed on hym with theyr tethe / but he begynne ful of the holy goste / looked vp stedfastly with his eyes in to heuen / & sawe the glory of god and Jesus standynge on the

ryght hande of god / & sayd. be  
holde / I se the heuens open / &  
the sone of man standynge on  
the ryght hande of god. Then  
they gaue a shoute with a loude  
voyce & stopped theyr eares &  
can vpo hym all at ones / & cast  
hym out of the cytie / and stoned  
hym. The wytnesses layde downe  
theyr clothes at a p[re]s[ent] mas fe-  
te named Saule. And they sto-  
red stene callynge on / & sayen-  
ge. Lorde Iesu receaue my spiri-  
te. & he kneled downe and cryed  
with a loude voyce. Lorde laye  
nat this synne to theyr charge.  
And whan he had thus spokē /  
he fell a slepe in our lorde.

The Gospel on saynt Ste-  
uens daye. The. xxiij. chapter  
of Mathewe. D.



I Es[us] sayd vnto the Jewes  
& chefe. p[re]estes beholde

I sende vnto you wyse prophe-  
res / wyse men & scribes / and of  
them some shall ye scourge in  
your synagoges / and persecute  
from cytie to cytie that al rygh-  
tuous blode may fall on you /  
whyche was shed vpo the erth /  
from the blode of ryghtuous  
Abell vnto the blode of zacha-  
rias the sonne of Barrachias /  
whome ye slewe betwene the te-  
ple & the auter. Merely I say vn-  
to you / al these thynges shall  
lyght vpo this generac[i]o Jeru-  
salem / Jerusalem / whyche kyl-  
lest prophetes and stonest them  
which ar sent to the / how ofte  
wolde I haue gadied thy chyld-  
dren toggyder / as the henne ga-  
dereth her chylckens vnder her  
wynges / but ye wolde nat / be-  
holde your habitacion shalbe  
leste vnto you desolate. For I  
say vnto you / ye shall nat se me  
hensforth tyll that ye saye. Blyf-  
sed be he that commeth in the  
name of the lorde.

The wytell on saynt Ioh[ann]s  
the Euangelistes daye.

Ecclesiastice. xij.



Hear that feareth god  
wyl do good & he that  
kepech the lawe shall  
optayne wylsom & she  
wyl come against hym as an ho-  
norable mother : as a woman  
yet a virgyn shal she receaue  
him. She shal fede hym







**E**gyptus. These folowe the la:  
de whyther soeuer he goethe/  
these were redemed from men  
beige the fyrst frutes vnto god  
and to the lambe / and in theyr  
monthes was founde no gyle/  
for they are without spote befo:  
re the trone of god.

**T**he Gospell on chylde:  
was dave. The secōde cha:  
ppter of mathewe. L.



**T**he angell of the lord ap:  
pered to Joseph in dreame  
sayenge. Arise & take the chylde  
& his mother / & flye in to Egypt  
& abyde there tyl I brynge the  
worde / for Herode wyl seke  
thou chylde to destroye hym.  
Thē he arose & toke the chylde &  
his mother by nyght and depar:  
ted in to Egypte / and was the:  
re vnto the deth of Herode / to  
fulfyll that which was spokē of  
the lord / by the pphet / whiche

saith. out of Egypt haue I cal:  
led my sone. The Herode percea:  
uyng that he was mocked of  
the wyle men / was excedyng  
wrothe / & sēt for the & slewe all  
the chylde that were in Bethe:  
lem / & in al the costes therof as  
many as were two yere olde &  
vnder / accor dyng to the tyme  
whiche he had diligētly serched  
out of the wyle men. Then was  
fulfyll the whiche was spo:  
ken by the prophete Jeremy /  
sayenge. On the hylles was a  
boycer herde / mournyng wepīg /  
& great lamentacyon / Rachel  
weepyng for her cheldren and  
wolde nat be comforted by cau:  
se they were nat.

**T**he ispsel on saynt Thomas  
day of Canterbury the  
v. chap. to the Hebre. A.

**B**lathzen euery hye p̄rest  
that is takē from among  
mē ys ordeyned for mē / in thyn:  
ges pertaynyng to god / to  
offre gyftes and sacryfices for  
synnes / whyche can haue com:  
passyon on the ygnorante / &  
on them that are out of the hye  
waye bycause that he hym selfe  
also is compassed with infirmite  
for the whiche infirmities sake  
he is bounde to offre for synnes /  
as well for his owne parte / as  
for the peoples. No mā taketh  
honoure vnto hym selfe but / he  
that is called of god / as was A.

## The Bytels and Gospels.

aron/euē so lyke wyse Christ ho-  
noured hym self that he myght  
be the hye preest / but he glory-  
fied hym that sayde vnto hym  
Thou arte my sone / this daye  
begat I the / as he also in ano-  
ther place speaketh. Thou art  
a preest for ever after the ordre  
of Melchisedech.

**T**he gospel on saynt Tho-  
mas daye of Canterbury. The  
six. chappter of Luke. B.



**J**esus put forth a para-  
ble vnto his disciples  
sayenge. A certayne no-  
ble man went in to a  
farre countre / to receaue him a  
kyngdom and then to come  
agayne / he callede his tē seruati-  
tes / and deliuered them ten  
pounde sayenge vnto thei Bye  
and sell tyl I come. But hye cy-

telens hated hym / & sente mel-  
sengers after hym sayenge we  
wyl nat haue this man to rap-  
gne ouer vs / & it came to passe  
when he was come agayne and  
had receaued his kyngdome / he  
commaunded his seruantes to  
be called to hym / to whome he  
gaue his money / to wytte what  
euery mā had done. Then came  
the fyrste sayenge / lord / thy  
pounde hath encreased ten por-  
unde / & he sayd vnto hym well  
good seruaunt / be cause thou  
wast faythfull in a very lytell  
thyng / take thou auctoryte  
ouer ten cyties and the other cā  
sayeng lord. Thy pounde hath  
encreased fyue pounde & to the  
same he sayde. And be thou also  
ruler ouer fyue cyties. And the  
thyrde came / & sayd lord / behol-  
de here thy pōnde which I haue  
kept in a napke for I feared the  
bpcause thou arte a streyghte  
man / thou takeste vp that thou  
laydest nat downe and replyd  
that thou dydest nat sowe. And  
he sayde to hi of thyng owe thou  
the iudge I the. Thou euyl ser-  
uaunte / knewest thou nat that  
I am aſt aye mā / takynge vp  
that I layde nat downe & repyn-  
ge that I dyd nat sowe : wher-  
fore the gauest nat thou my mo-  
ney to the bankers then at my  
commynge I myght haue re-  
quyred myne owne vauntage

And he sayd to them that stode  
Take fro him that pounde &  
goue it hym that hath tene poun-  
de. And they sayde to hym. Forde  
he hath ten pounde. I saye vn-  
to you / that vnto all them that  
haue it shall be gauen. And fro  
him that hath nat / euen that  
he hath / shall be taken awaye  
fro hym. Mozeouer those myn-  
nympes: which would nat that  
I shoulde raygne ouer them /  
I wyll hyngyng hyther and sle them be-  
fore me. And when he had thus  
spoken / he pceded forth before  
me. And wet vp so to Ierusalem.  
The Gospell on the sonday af-  
ter Chyrtmas day the second  
chapyter of Luke. A.

tes: whiche cryeth Abba father  
wherfore nowe arte thou nat a  
seruaunt: but a soner? thou be  
the sone thou art also the heyre  
of god through Chyrt.

The gospel on the sonday af-  
ter Chyrtmas day the second  
chapyter of Luke. A.



Wethre I say that the hey-  
re as lode as he is a chyrt  
wyth nat from a seruaunt:  
though he be lode of all: but is  
vnder tutors & gouerners: vn-  
till the tyme apoynted of the fa-  
ther: euen so we as longe as we  
were chyldre: were i bddage vn-  
der the ordinacyon of the world  
but whē the time was full come  
god sente his sonne borne of a  
woman: and made bonde vnto  
the lawe to redeme then: which  
were vnder the lawe: that we  
thorow electyon myght receaue  
the sherpasce that belonge the  
vnto the natural sones / by cau-  
se ye are sones God hath set the  
spyte of his sone in to our her

**I**oseph and Mary / the  
mother of Iesus met-  
uayled those thynges  
whiche wer spoken of  
him: & Symon blyssede them / &  
sayd vnto Mary his mother be-  
hold this chyld shall be the fall  
& resurrectyon of many Israell /  
and sygne whiche shal be spoke  
agaynst / & mozeouer the swerde  
shall pearce thy soule that the  
thoughtes of many hertes may  
be opened and there was Anna  
a prophetesse / the daughter of  
Ishannell of trybe of Aser: the



## The Bystelz and Gospels

was of a greate age / and hade  
lyned with an husbunde seven  
yere fro her byrgnyte and she  
had ben a wydowe aboute fou-  
re score & foure yeares / whiche  
went neuer out of the Temple /  
but serued there / with fastynge  
& prayer nyght & daye / and she  
came forth that same houre / &  
prayed god and spake of hym /  
to all that looked for redempcyon  
in Iherusalem and as sone as they  
had perfourmed al thynges ac-  
cording to the lawe of the lord  
they returned in to Galyle I to  
theyr owne cytye Nazareth / &  
the chylde grewe & waxed strō-  
ge in spiryte / & was ful of wys-  
dome and the grace of god was /  
with hym.

**T**he Bystel on newe yeres  
daye The seconde chapp-  
ter vnto Tytus. **C.**

**M**ost dere beloued Tytus  
The grace of gode that  
bryngeth saluacyon vn-  
to all men hath appered & tea-  
cheth vs that we shulde deny  
vngodlynes and wordly lustes  
and that we shulde lyue sober  
mynded ryghtuously and godly  
in this present worlde / lokynge  
for the blyssed hope & gloryous  
apperyng of the myghty god /  
and of our sauour Iesu chryste  
whiche gaue hym selfe for vs /  
to redeme vs from all vnyght-  
wysenes / & to poure vs a pecu-

lyer people vnto him selfe ten-  
uently gyue vnto good workes  
These thynges speke & exorte.  
**T**he Gospell on newe yeres  
daye. The .i. chapyter of luke.



**A**nd whē the eyght daye  
was come that the  
chylde should be crych-  
tised hys name was  
called Iesus which was named  
of the Angell before he was con-  
ceaued in his mothers wombe.

**T**he Bystell on twelfe.  
daye. Esaye. li.

**A**nd receaue lycht. Je-  
rusalem: for thy lycht is  
come / and the glozy of the lord  
is vp ouer the / for behold bachi-  
nes shal couer the erthe / and a  
thynke myst the nacyōs / but the  
lord shal clye as the sone ouer-  
rhe and his glozpe shal be sene  
vpon the / and the hethen shal



the l thy lght/and the kyn:  
in the byghnes that is ry  
ouer the/lyft by thyn eyes  
aboute ſe/all theſe are  
hered to gyter & are come to  
thy ſones that come fro farre  
thy doughter ſhal be euer  
thy ſyde/then thou ſhalt ſe &  
ſhal haue plenty/thy hert ſhal  
ouer / & break out i ioye/whē  
the multitude of the ſee are tur  
to the / & the armyes of the  
heue are come vnto the. The  
abundance of Camelles ſhal  
ouer the / the Domadozpes  
Arabia and Epha/ſhal come  
to them from Saba/& bring  
gold/and frankenſence/& ſhal  
praiſe the prayſe of the lorde.  
The Goſpell on the twelſe  
daye. The ſeconde chapp:  
ter of Mathewe. A.



When Jeſus was borne  
in Bethleem in Iurye/in

the tyme of kynge Herode / be  
holde / there came wyſe men  
from the Weſt to Jeruſale ſay:  
enge where is he that is borne  
kynge of the Jewes / we haue  
ſene his ſtarre in the Weſt/& are  
come to worſhype him. Herode  
the kynge/after he hade herode  
this was troubled/& all Jeru:  
ſalem with him/and he gather  
yd all the chefe preeſtes & ſcri:  
bes of the people/& demaunded  
of them wher Chryſt ſhoulde be  
borne. They ſayde vnto him in  
Bethleem in Iurye for thus it is  
wrytten by the pphet. And thou  
Bethleē in the lande of Iurye/  
arte nat the leſt concerning the  
prynces of Iuda for out of the  
ſhall come a captayne / whiche  
ſhal gouerne mi people Iſrael.  
Then Herode ſuely called the  
wyſe men / & dilygently enqui:  
rede of the tyme of the ſtar:  
re that appered/& ſent them to  
bethleē ſayenge. Go and ſerche  
dilygently for the chylde / and  
whē ye haue founde hym / bring  
me worde that I maye come &  
worſhype him alſo / when they  
hade herde the kynge/ they de:  
parted / & loo the ſtarre which  
they ſawe in the Weſt/went be:  
foze them/vntyl it came & ſtoode  
ouer the place where the chylde  
was when they ſawe the ſtarre  
they were meruaylouſly glade  
and entred in to the houſe/and

## The Epistles and Gospels.

founde the chyld with Marye  
hys mother: and kneled downe  
and worshyppede hym: & opene:  
de they? treasures: & offred vnto  
him gyftes. golde: frankensce  
and myrr. And after they were  
warned of god in they? slepe/  
that they shulde nat go agayn to  
herod. they returned i to they?  
owne countree another waye.

**The Epistle on the sonday  
with in the bras of the  
Epiphany.**

**U**p and receaue lyght Je-  
rusalem: & ye shal fynde  
this pissele on twelf day. fo. vij.

**The gospel on the sondaye  
with in the bras of the Epi-  
phany. The fyrst cha-  
piter of John. D.**

**I**ohn sawe iesu co-  
mynge vnto hym  
& sayd. Beholde  
the lambe of god/  
whiche takethe  
awaye the synne  
of the worlde. This is he of who  
me I sayde: after me cometh a ma  
whiche was before me: for he  
was per then I / and I knewe  
hym nat: but that he shulde be  
declared to israel: Therefore I  
come baptyfynge with water  
And John bare recorde sayenge  
I sawe the sperite descending  
from heuen: lyke vnto a doue: &  
it abode vpon him and I knewe

him nat: he that sent me to bap-  
tise the i water sayde vnto me  
vpon whome thou shalt se the  
speryte descende and tarye vpon  
him that same is he which bap-  
tyleth with the holy good. And  
I sawe & bare recorde: that this  
is the sone of gode.

**The Epistle on the fyrst Son-  
daye after the bras of the  
Epiphanye: the xij. chap-  
ter to the Romayns. A.**

**B**rethren I beseeche you  
by the mercifulnes of  
god: that ye make you-  
re bodyes a quicke sacrifice:  
holy and acceptable vnto god:  
whiche is your reasonable ser-  
uynge of god: & satisfyd nat your  
selues: lyke vnto this worlde:  
but be ye chaiged in your shape  
by the renynge of your wylles  
that ye may fele what thyng  
that good: that acceptabill: and  
perfecte wyl of god is for I say  
thorow the grace that vnto me  
gyuen is to every man amonge  
you: that no man esteeme of hym  
selfe more then it becommeth  
hym to esteeme: but that he  
secretly iudge of hym selfe accord-  
ynge as god hath deallt w  
every ma the measure of sayde  
as we haue many members  
in one body: & all members haue  
nat oure offyce: some beynge ma-  
ny: are one body in Christe: and  
every man amonge oure selues

another's membres.

The Gospel on the fyrst Son  
after the bras of the Epi-  
phanye. The seconde Chapter  
of Luke. ff.



**W**hen iesus was .xiiij. yere  
olde / they wente vp to  
Jerusalem after the cu-  
stome of the feaste / and  
when they had fulfilled the  
daies / as they retourned home.  
The chylde iesus bode styll i Je-  
rusalem unknowynge to his fa-  
ther and mother / for they suppo-  
sed he had ben in the company.  
They came a dayes iorney / and  
fought hym amonge theyr kyns-  
folke and acquaintaunce / and  
fonde hym nat. They wente  
home agayne to Jerusalem / and  
fought hym / sit fortuneth that  
after thre dayes / they founde  
him in the temple sittyng in  
the myddes of the doctours bo-  
rdyng and hearynge them / and posyn-

ge them and all that herd hym /  
miruapled at his wyse and  
answeres / and when they sawe  
hym / they were astoyned / His  
mother sayde vnto hym / Sone  
why hast thou thus dealt with  
vs. Behold thy father and I ha-  
ue soughte the sorowynge / and  
he sayd vnto the how is it / that  
ye haue soughte me / wyl ye nat  
that I muste go about my fa-  
thers busynes / and they vnder-  
stode nat the sayeng that he spa-  
ke to them / and he wexed with  
them and came to Nazareth /  
was obedyent to them / but his  
mother keppe all these thynges  
in her herte / and Iesus encreas-  
ed in wysdome and age / and in  
fauoure with god and man.

The myssell on the seconde  
Sondaye after the bras of the  
Epiphanye. The .xiiij. Chapter  
to the Romayns.

**B**lessyd sayng that we  
haue dyuers gyftes / ac-  
cording to the grace  
that is gyue vnto vs /  
yf any man haue the gyfte of p-  
phesye let him haue it / that he  
be agreyng vnto the fayth. Let  
hym that hath an office wayte  
on his office / let him that tea-  
cheth take heed to his doctryne /  
lete hym that exorteth / gyue ac-  
tendaunce to his exortacyon / yf  
any mā gyue / let him do it with  
synglentes / let hym that ruleth



do it with diligence / yf any mā  
shewe mercy / let him do it with  
chere fulnes let loue be without  
dissimulatyō / hate that which  
is eyyl / and cleane vnto that  
whiche is good. Be kynde one  
to another with brotherly loue /  
in gyfynge honoure / go one be-  
fore another. lette nat the busy-  
nes whiche ye haue in hande be  
tedyous to you / be seruent i the  
spyrte / applye your selues to  
the tyme / reioyse in hope / be pa-  
cyent in trybulacyō continue  
in prayer / dyscreyete vnto the  
necessyte of the saintes and dy-  
lygently to harbowre. Blisse  
thē whiche persecute you blisse  
but curse nat / be mery with thē  
that are mery / wepe with them  
that wepe / be of lyke affectyōn  
one toward another / be nat hye  
mynded / but make your selues  
equal to thē of the lower sorte.

The Gospell on the. ij. Son-  
daye after the vntas of the Epi-  
phanye the seconde Chapiter of  
Johan.



There was a ma-  
ryage i Cana a cy-  
tie of galyle / and  
iesus mother was  
there / Jesus was  
called also his di-  
scypples vnto the mariage / and  
whē the wyne fayled Jesus mo-  
ther sayde vnto hym / they ha-  
ue nowyne / Jesus sayde vnto



her / woman what haue I to do  
with the / myn houre ys nat yet  
come his mother sayde vnto the  
mynsters / what so euer he say-  
the vnto you do it. There were  
standing. vi. water pottes of sy-  
ne after the maner of purify-  
ge of the Jewes cōtayning two  
or. iij. fyrkyns a pece. Jhesus sayde  
vnto them / fyl the water pottes  
and they fylled them vp to the  
harde brym / he sayde vnto the  
drawe oute nowe / and beare  
vnto the gouernour of the fea-  
ste and they bare it. Whan the  
ruler of the feaste hade tasted  
the water that was turnede  
to wyne / neyther knewe wher  
it was / but the minsters which  
drew the water knewe / he cal-  
led the bryde grome. and sayde  
vnto hym / all men at the begyn-  
nyng set forth good wyne / and  
whē me be dronke / thē that whē



he is worse/but thou hast kept  
 luke the good wyne vntyll no:  
 w. This begynnyng of myra:  
 des byde Iesus in Cana of Ga  
 yle and shewed his glozpe/and  
 his dysciples blyuend on hym.  
 The .xv.stell on the .iij. Son:  
 day after the vtras of the Epy:  
 phanie. The .xij. Chapter to the  
 romaines.



**B**rethren/be nat wyse in  
 your owne oppnyons. Re:  
 spere to no man euyl for euell/  
 proude afoze hāde thynges ho:  
 ned in the syght of all men/yt it  
 be possyble yet on your parte ha  
 ve peace with all men/derely be  
 liued auenge nat your selues.  
 but gyue rowme vnto the wra:  
 the of god/for yt ys wyrtten/vē:  
 rance is myn/ and I wyll re:  
 uerde saythe the lord. Therfo  
 re yt thyn enemy hungre fede  
 hym/yt he thurstte gyue hi dryn:  
 ke/for in so doyng thou shalt  
 keape cooles of fyre on hys heed  
 that nat ouer come of euyl. but o:  
 vercom euyl with goodnes.

The Gospell on the thyrz  
 sondaye after the vtras of the  
 epyphany. The .viij. Chapt. of  
 matthewe. A.

**W**hen Iesus was come downe  
 fro the mountayn. moche  
 people folowed hi and lo  
 there came a lepreous wor:  
 thypped hym/sayeng/mayster/  
 if thou wylte thou canste make

me clene/he put forth his hande  
 and touched him sayeng I wyl/  
 be thou clene/s immediatly his  
 leprosy was clensed/ and iesus  
 sayd vnto him/se thou tell no  
 man/but go and shew thy selfe  
 to the priest/and offre the gyfte  
 that Moyses commaunded. in wyte  
 uelle to then when Iesus was  
 entred in to Capernaum/there ca  
 me vnto hym a certayne Centu  
 rion/besechyng hym/s sayeng/  
 mayster/my seruante lyeth sy:  
 che/at home of the palseye/and  
 is greuously payned/and iesus  
 sayde vnto hym. I wyll come  
 and cure hym. The Centurion  
 answered and sayd. Syr I am  
 nat worthy that thou shuldest  
 come vnder the rofe of my house  
 but speake the word only and  
 my seruante shall be healede/  
 for I also my selfe/am a man  
 vnder power/ and haue soue:

## The Bystels and Gospels

dypours vnder me / & I saye to  
 one go / and he goeth / and to a-  
 nother come and he commeth  
 and to my seruast do this / and  
 he doeth it. Whhen Iesus herd  
 that he meruaylede and sayde  
 to them that folowed him. Ac-  
 rely I saye vnto you. I haue  
 nat founde so greate fayth; no  
 nat in israel. I say therfore vn-  
 to you / that many shall come  
 from the est and west / and shal  
 rest wiche Abraham / Isaac and  
 Iacobe / in the kyngdome of  
 heuen / and the chyliden of the  
 kyngdome shal be caste out in  
 to the vtter darknes / there shal  
 be wepyng and gnashyng of  
 teeth. Then Iesus sayde vnto  
 the Centures / go thy waye / and  
 as thou haste bylcuede / so be it  
 to the / and hys seruauant was  
 healed the same houre.

The Bystell on the fourthe  
 Sondag after the bras of the  
 Epiphanie. The. xij. Chapter  
 to the Romayns. B.

**B**ethye owe nothig to any  
 mā but to loue be another  
 for he the loueth another fulfyl-  
 leth the law for these commaunde-  
 ments thou shalt nat comyt ad-  
 uoutry / thou shalt nat kyl / thou  
 shalt nat sle. Thou shalt nat  
 beare fals wytnes. Thou shalt  
 nat desyre / an so for the yf ther  
 be any other commaundment.  
 they are all cōprehēdyd in this

sayenge. Loue thy neyghbour  
 as thy selfe / loue hurteth nat  
 his neyghbour. Therfore loue  
 is the fulfylling of the lawe.  
 The Gospel on the fourthe  
 Sondag after the bras of the  
 Epiphanie. the. viij. Chapter of  
 Matthewe. C.



**W**hen Iesus entred in to a  
 shyp and hys discyples fo-  
 lowed him / and beholde  
 there arose a greate storme  
 in the see / in so moche that  
 the shyppe was hydde with wa-  
 ues / & he was a slepe and hys di-  
 sciples came vnto him / & awoke  
 hym sayeng. Mayster saue vs  
 we perishe / he sayd vnto the wy-  
 are ye feareful. O ye of lytel  
 fayth. Then he arose and rebur-  
 ked the wyndes and the see /  
 there folowed a great calme /  
 the men meruayled and sayde

what man is this / that bothe  
myndes and ſee obey hym.

The ſpyll on the fyrſt Son:  
day after the vras of the Epi:  
phanie. The thyrde Chapter to  
the Coloffyans. B.

**B**rethren / now as elect of  
god / holy & beloved / put  
on tender mercy / kindnes / hum  
blenes of mynde / mekenes / lōg  
ſufferynge / forbearing one on a:  
ther / yf any man haue a quarrell  
to another / euen as Chryſt for:  
gaue you / euen ſo doye / abduc  
all theſe thynges put on lone /  
whiche is the bond of pfectnes /  
and the peace of good rule in  
your hertes / to the whiche pe:  
ce ye are called i one body / and  
ſe they be thank ful / let the wor  
de of Chryſt dwel in you plente:  
fully in al wyldō teche and ex:  
orte your owne ſelues in pſal:  
mes and hymnes / and ſpyry:  
tuel ſonges / whiche haue fa:  
uour with thē ſyngyng in your  
hertes to the lord / and all thyn  
ges what ſo euer ye do in worde  
or dede / do in the name of the  
lord Jeſu / gynyng thanks to  
god the father by hym.

The Goſpel in the .v. Sōday  
after that vras of Epiphanye  
the riſth cha. of Mattheu. B.

**J**eſus ſayde vnto his di:  
ſciples. The kyngdo:  
me of heuen is lyke vn:  
to a man which ſowed



goode ſede in his felde / but  
whyle men ſlept / there cā his  
foe / and ſowed tares amōnge  
the wheate and went his way.  
Whē the blade was ſpronge  
vp / and had brought forth fruy  
te then appered the tares alſo.  
The ſeruautes came to the ho:  
ſeholder / and ſayde vnto hym.  
Syr ſowedest nat thou goode  
ſeede in thy cloſe / from whence  
then haſte it tares / he ſayde to  
thē the enuyous mā haſt done  
this. Then the ſeruautes ſayd  
vnto hym. Wylt thou thē that  
we go and gather them / and he  
ſayd nay / leſt whyle ye go about  
to weede oute the tares / ye plu:  
cke vp alſo with them the whea  
te by the rotes let bothe grow  
together tyl harueſt com / and in  
tyme of herueſt / I wyl ſaye vn:  
to my reapers / gather ye fyrſte  
the tares / and bynde them yn



heues/ to be bzent / but gather  
the wheate in to my barn.

**T**he pystel on the Sunday af-  
ter weddyng goeth out called  
Septuag. The .i. pystel to the  
Corinthians & the .ii. Cha. D.

**B**rethre / perceyue you nat  
how that they whiche rñ-  
ne in a course runne all / yet but  
one receyue the rewarde / so  
rñne that ye may optayne. Eue-  
ry mā that prouet mayntres ab-  
stayneth from al thynges / and  
they do it to obtayne a corrupti-  
ble crowne / but we so obtain  
an incorruptible crowne. I  
therfoze so runne / nat as at an  
uncertayne thyng / so fyght I  
nat as one that beather the ap-  
re but I came my body / & byng  
hym in to subieccion / lest after  
that I haue preached to other  
I my selfe shulde be a cast a-  
wape. Brethren I wolde nat  
that ye shulde be ignorant  
of this / as youre fathers were  
all vnder a cloude / and all pas-  
sed thowowe the see / and were  
al baptised vnder Moyses in  
the cloude / and in the see / and  
dyd al eate of one spiritual  
meate / and dyd all drynke of  
one maner of spiritual drynke  
and they dronke of that spiry-  
tual rocke that folowed them /  
whiche rocke was Christe.

**T**he Gospel on the Sunday  
after weddyng goeth out called

Septuagesima the .xx. chapter  
of Matthewe. A.



**I**esayde vnto his  
disciples. The ky-  
ngdome of heuen is  
lyke vnto an hou-  
seholder / whiche

wet out early in the  
mornynge to hyre labourers in  
to his vnyard. and he agreed  
with the labourers for a peny a  
day / and sent them in his vni-  
yard. And he went out aboute  
the thyrde houre / & sawe other  
standynge ydell in the market  
place / and sayd vnto them / go  
ye also in to my vnyerde / and  
what so euer is ryght / I will  
gyue you / and they went theyr  
way. Agayne he wente out a-  
boute the fyfte and nyth hou-  
re / and dyde lykewyse. And he  
went oute aboute the eleuth  
houre / and founde other stan-

young ydell/and sayde vnto the,  
why stande ye here al the day  
ydell. They sayd vnto hym.  
because no man hath hyred  
us. He sayde vnto theym. Go  
ye also in to my vyneyarde &  
what soeuer shall becyght/that  
shal ye receaue. Whan euen  
was come/the lord of the vyne-  
yarde sayd vnto his Steward  
call the labourers / & gyue them  
theyr hyre/beginne at the laste  
of thou co to the pyll. And they  
which were hyred about the ele-  
nth houre/came & receaued eue-  
ry man a peny. Then came the  
first supposynge that they shul  
receaue more/& they lykwys  
receaued euery man a peny.  
And whē they had receaued ye/  
they grudged against the good  
lord of the house sayeng. These  
last haue wrought but one hou-  
re/& thou haste made the equall  
with vs/whiche haue borne the  
burthen & hete of the daye. He  
answered to one of them say-  
eng. I do the no wronge/dyd  
not thou nat agre with me for  
a peny. Take that whiche ys  
thy due/and go thy waye/&  
I will gyue vnto this laste / as  
much as to the / is it nat law-  
full for me to do as me lysteth  
with myne owne is thyn eye  
not because I am good / so the  
last shal be fyrst/& the fyrst shal  
be laste/for many are called / &

fewe be chosen.

The Gospell on the Sondaye  
of. x. the second ppsel to the Co-  
rinthians and the. x. cha. B.

**B**rethren suffer folles glad-  
ly by cause that ye your-  
selues ar wyle / for ye suffer euē  
yf a man byng you in to bon-  
dage / if a man deuoure / if a man  
take yf a man exalte hym selfe  
yf a man smyte you on the face  
I speke as cheryngge rebuke  
as thoughe we had ben weake  
howbeit wheryn so euer any  
man dare be bolde / I speake  
follyshely. I dare be bolde al-  
so. They are Egiptes / so am I.  
They are Israelytes / euen so  
am I. They are the seede of A-  
braham / euen so am I. They  
are the ministers of Chyrl. I  
speake as a folle / I am more.  
In labours more abundant  
of te in stryppes aboue measure/  
in pryson more plenteously / in  
dethe ofte of the Jewes / fyue  
 tymes receaued I / euery tyme.  
xl. stryppes saue one. Whylle  
was I beaten with rodde. I  
was ones stoned. I suffered  
thyrle chepe wake/nyght and  
daye haue I be in the depth of  
the see in iourneinge of ten. In  
pares of waters / in paret of  
robbers / in iopardyes of min-  
owne nacyon / in iopardyes as  
mong the hethen. I haue ben  
in paretles in cytyes / in paretles

## The Bystels and Gospels

i wilderness / i pavelles i the see  
in pavelles among false brethre  
in labour and trauayle / in wat  
chyng often / in hysgre / in chryst  
in fastynge often / in colde and i  
nakednes / besyde the thynges  
whiche out wardely happē vn-  
to me / I am combyed dayly and  
care for all cōgregacyōs vnto  
is sycke / and I am nat sycke  
who is hurte in sayth / and my  
hert burneth nat yf I must ne-  
des reioyce / I wyll reioyce of  
myne infirmities. God the fa-  
ther of oure lord iesus chryst /  
whiche is blessed for evermore  
knoweth that I ly nat.

**T**he Gospell on the Sonc  
daye of. ix. The. viij. cha-  
piter of Luke. 2.



**W**hen moche people we-  
re gathered to gyther / a-  
were come vnto Iesus oute of

the cytyes / he spak by a simil-  
tude. I sower went out to sow  
his sēde. And as he sowed / som-  
fel by the way syde / and it was  
troben vnder fete / and the fou-  
les of the ayre deuoured yt vp  
and some fel on stōnes / and as  
soone as it was spronge vp / yt  
wyddred away bycause it lack-  
ed moystnes / and some fell a-  
monge thoznes / and the thoz-  
nes sprong vp with it / and cho-  
ked it. And some fell on good  
grounde / and spronge vp and  
bare fruyt an hundred folde.  
And as he sayd these thynges /  
he cryed / he that hath eares to  
heare / let hym heare / his dys-  
ples asked hym / sayenge / what  
maner symilitude this shulde  
be / and he sayd / vnto you it is  
giuen to knowe the secretes of  
the kyngdome of god / but to  
other in similitudes / that whē  
they se / they shuld nat se & whē  
they hear / they shulde nat vnder-  
stāde / the similitude is this  
The sēde is the worde of god /  
those that are besyde the waye  
are they that heare / and after  
warde commeth the deuyl and  
taketh a waye the worde oute  
of theyr hertes / lest they should  
byleue & be saued. They on the  
stones / are they whiche when  
they heare the worde receaue it  
wyth ioye / and these haue no  
rotes / whiche for a whyle by-



lete / & i tyme of tēptacyon god  
awaye. That whiche fell amon-  
g thornes / are they whiche hea-  
re & go forth / & are choked with  
care & ryches & voluptuous ly-  
uynge / & brynge forth no fruyte.  
That i the good ground / they are  
which with a good & pure hert /  
heare the woꝛde & kepe it / and  
brynge forth fruyte with paciēce  
¶ The Gospell on the Sonday  
of .i. the fyrste Gospell to the  
Corynthyans. The. xiiij.  
chapiter. A.

**B**rethren thoughe I speake  
with the tonges of men  
and angels / & yet had no loue  
I were euē as soundyng bras-  
se and as a tynklynge cymball.  
And though I coulde prophes-  
y / and vnderstode al secretis / &  
al knowlege / ye yf I had al  
sayth so that I coulde moue  
mountaynes out of theyꝝ pla-  
ces / & yet had no loue / I were  
nothyng. And though I be-  
flowed al my goodes to fede the  
poore / and though I gaue my  
body euē that I burned / and  
yet haue no loue / it profyteth  
me nothing / loue suffreth long  
and is curteous / loue enuyeth  
nat / loue doth nat frowardly /  
swelleth nat / bealeth nat dys-  
honestly seketh nat her owne /  
is nat prouoked to angre / thin-  
keth nat euill / reioyceth nat  
in iniquyte / but reioyceth in the

trueth / suffreth all thyng / by-  
leneth all thynges / hopeth all  
thynges. And endureth in all  
thynges. Thoug that the pro-  
phesying sayle / other tonges  
shall cease / or knowlege va-  
nysh away / yet loue falleth ne-  
uer away / for our knowlege is  
vnparsyte / & our prophesying is  
vnparsyte / but whē that whi-  
che is parsyte is come / thē that  
whiche is vnparsyte shalbe do-  
ne away / whē I was a chylde I  
spake as a chylde. I vnderstode  
as a chylde / I imagyned as a  
chylde / but as sone as I was a  
mā I put awaye all chylde-  
shenes / now we see i a glasse euē i  
a darke speakyng / but when  
shall we see face to face. Now I  
nowe vnparsytly. But whan  
shall I knowe euē as I am kno-  
wen / nowe abyde / sayth / ho-  
pe / and loue / euē these thye / but  
the chiefe of them / is loue.

¶ The Gospell on the Sondaye  
of .i. the. xviij. cha-  
pyter of Luke. A.

**I**esus toke vnto hym the  
twelue & sayd vnto the  
beholde we go vp to Jeru-  
salem / & all shall be ful-  
fylled that are wyrtē by the p-  
phetes / of the sbe of mā / he shall  
be deliuered vnto the gētyls / &  
shall be mocked / & shall be despy-  
tefully entreated / & shall be spe-  
tled on / & whē they haue scourged

## The Bytels and Gospels.



hym/the y wpll put hi to deth/ & the thyrde day shall he arylse agayn. They vnderstode none of these thynges and this saynge was hyd fro the/ & they perceyued nat the thynges whiche were spoken/ it ca to passe/as he was come nye vnto Jerico / a certayne blynde man sate by the waye syde beggynge / and when he herde the people passe by/he asked what it meante. They sayde vnto hym/that Iesus of Nazareth went by / and he cryed sayeng. Iesus the sone of Dauid haue mercy on me / and they whiche went before rebuked him / bicause he shuld hold his peate / & he moche the more cryed. The sonne of Dauid haue mercy on me. Iesus stod styll / and commaunded him to be brought vnto hym/and whē he was come nere/he asked him

sayenge. What wylt thou that I do vnto the/ & he sayde/lorde that I maye receaue my syght/ Ies<sup>s</sup> sayde vnto hym Receaue thy syght/ thy fayth hath saued the / and immediatly he sawe & folowed hym praysynge god/ & al the people when they sawe it/gaue laude to god.

**T**he bytell on on Ashewede nyghtay. The. seconde. chap. of Iohel. D.

**T**he lord sayth turne to me with all your hertes / in fastyng and lamentacyon / and teare your hertes / and nat your garments / and turne vnto the lord your god / for he is full of mercy / and compassyon / long yet he be angry / and great in mercy / & repenteth when he is at the poynt to punyssh the / who can tell whether the lord wll turne and haue compassyon & shall leaue after hi a blyssynge / sacrifice and drynke / offrynge vnto the lord your god. Blow a trompet in syon proclayme fastyng / and call a congregatyon / gather the people to gyther / bynng thou the elders to one place / gather the yonge chylde and they that sucke the brestes to gyther / let the byde grome come out of hys chambze / and the byde out of her parloure / let the preekes that mynyster

unto the lord / wepe by twene  
the pche & the alter / & saye spa:  
lorde thy people and delyuer  
nat thyne enherytaunce vnto  
me that the hethen shuld  
saye ouerthe / why shuld they  
saye / among the nacyns / where  
is theyr god. And the lord en:  
uyed for his laudes sake / & had  
compassyon on his people & the  
lord answered & sayde vnto his  
people beholde. I set you corne  
whe wyne and oyle / that ye  
shalbe satisfyed therewith ney:  
ther wyll I delyuer you any mo  
re vnto the hethen.

The Gospell on Ashedwed:  
nyl day. The. vi. chapter  
of Mathewe. B.



**C**rist sayd vnto his dis:  
ciples when ye faste /  
be nat sadde as the hy:  
pocrites are / for they

disfigure theyr faces / that it  
myght appere vnto men that  
they faste. Merely I saye vnto  
you / they haue theyr rewarde.  
But thou when thou fastest /  
anoynt thyne heed / and washe  
thy face / that it appere nat vn:  
to men how that thou fastest /  
but vnto thy father that is i se:  
cret / & thy father whiche seyth i  
secrete / shal rewarde the opely.  
Bather nat treasure to gyther  
on erth / where ruste & mothes  
corrupte / & where theues brea:  
ke through & steale but gather  
the treasure to gyther yn heuē /  
where neyther rust / nor mothes  
corrupt / & wher theues neyther  
brike vp nor yet steale. For  
wher soeuer youre treasure ys /  
there wyll youre hertes be also  
The Bystel on the fyrst Son:  
daye in Lent / the second py:

sell to the Colynthyans  
the. vi. chapter. A.

**B**ethen we exorte you  
the pececeane nat the  
grace of god in bayne /  
for he sayth I haue herde the in  
a tyme accepted / & in the day of  
saluacion haue I suckered the.  
Beholde now is the well acce:  
pted tyme / beholde now is the  
daye of saluacion / let vs gyue  
no mā occasyon of euyl / that in  
oure offyce be founde no faute  
but in al thinges let vs behaue  
oure selues as the ministers of



## The Byttels and Gospels

god. I moche pacyence/in afflyc-  
tyons/in necessitye/an guytthe  
in stryppes/in pylsonmēt/i stryfe  
in labour/in wathe/i fastyng/  
in purenes / in knoweledge / in  
longe sufferyng/in kyndnes/in  
the holy ghost/i loue vnfayned/  
in the wordes offrueth / in the  
power of god/by the armure of  
ryghtwysenes on the ryght hā-  
de/& on the lyft hāde i honoure  
& dishonour/i euyl reporte and  
good reporte / as discepuers / &  
yet true/as vnknewen/as by-  
enge and beholde we yet lyue/  
as chastened and nat kyllid/as  
sorrowyng and yet alway me-  
rye/as poore and yet make ma-  
ny ryche/as haupyng nothyng/  
and yet possessyng all thynges

**The Gospel on the fyrst Sabbath**  
day in Lent the. iiii. chapp-  
ter/of Mathew. A.



**W**he Iesus was lede away  
of the spiryte in to wylder-  
nes to be tēpted of the de-  
uyl. And when he hadde  
fasted forty dayes and forty ny-  
ghtes/at te laste he was an hy-  
gred. Then came vnto him the  
tēpter/and sayd if thou be the  
sone of god/cōmañde that the-  
se stones be made breade. He  
answered and sayd. It is wyrt-  
ten/mā shall nat lyue onely by  
breade/but by eueryword that  
procedeth out of the mouth of  
god. The deuyl toke him vp  
in to the holy cyte/and let him  
on a pynacle of the tēple & sayd  
vnto him/if thou be the sone of  
god/cast thy selfe downe/for it  
is wyrtten/he shal gyue his an-  
gels charge ouer the/and with  
theyr hādes they shal holde the  
vp that thou dalt nat thy fore-  
agayng a stone. Iesus sayd to  
him/this is wyrtte also. Thou  
shalt nat tempte thy lorde god.  
The deuyl toke him vp agayn  
and led him in to an exceedyng  
hye mountayne/& he wed hym  
al the kyngdomes of the world  
and al the gloze of them/& sayd  
vnto him/al these wyll I gyue  
the / pf thou wylt fall downe &  
worshyp me. Then sayd Iesus  
vnto him / auoyde Sathan for  
it is wyrtten. Thou shalt wor-  
shyp thy lorde god / & him only  
shalte thou serue.

The bystell on the seconde  
 today in Lent the fyrst bystell  
 to the Thessalonians. The  
 fourth chapter. A.

**W**e beseeche you brethren/  
 exorte you in the lord  
 Jesus that you encrease  
 more & more / even as ye  
 have receaved of us / how ye  
 ought to walke & to please god  
 remember what commaunde-  
 ments we gaue you i the name  
 of the lord Jesus christ / for this  
 is the wyl of god / even that ye  
 shuld be holy / and that ye shuld  
 absteyne from fornicacy / that  
 every one of you shulde knowe  
 howe to kepe hys vessel in ho-  
 nours and honoure. And nat in  
 the lust of concupyscens / as do  
 the heathen whiche knowe nat  
 god that no mā go to farre and  
 defraude his brother i bargay-  
 ning / because the lord is a ven-  
 ger of al suche thynges / as we  
 told you befoze tyme & testyfyed  
 unto you / for god hath nat cal-  
 led us vnto vnclenes / but vnto  
 purenes in christ Jesus our lord

The Gospel on the seconde  
 Monday in Lent the .xv. cha-  
 piter. of Mathewe. C.

**J**esus went thence and  
 departed in to the co-  
 stes of Tyre and Sydon  
 And beholde a womā  
 whiche was a Cananite came  
 out of the same cost / & cried vn-



to hym / sayeng / haue mercy on  
 me lord the sone of Dauid /  
 My doughter is petuously be-  
 red with a deuyl. And he gaue  
 he neuer a word to answer.  
 The came to hym his dysciples  
 and besought hym sayēg / send  
 her away / for she foloweth vs  
 cryenge / he answered & sayd. I  
 am nat sent / but vnto the losse  
 shepe of the house of Israell.  
 The she came and worshipped  
 hym / sayēg / myghter / lucker me /  
 he answered and sayde it is nat  
 good / to take the chyldres bred  
 & to cast it to the whelpes / she  
 answered and sayde it is truth /  
 neuertheles the whelpes eate  
 of the cōmes / whiche fall from  
 theyr maysters table The Jesus  
 answered & sayde vnto her. O  
 womā great is thy fayth / be it  
 to the even as thou desirest / &

## The Bytels and Gospels.

her doughter was made hole/  
euen at that same houre.

**The Bytelle on the. iij. Son:**  
daye in Lent to the Ephe:  
spans the. v. chapiter. A.

**B**ethrene be ye folow:  
uers of god as dere  
chyliden & walk i loue  
euen as Chryste loued vs / and  
gaue hi selfe for vs / an offrynd  
and a sacryfye of alwete sauer  
to god / so that fornicacyon & al  
vncleennes oz couetousnes be  
nat ones named amdg you / as  
it becommeth sayntes / neyther  
fylthynes / neyther folp / the tal:  
kyngne neyther / gessyngne / which  
are nat comely / but rather gy:  
uyng of thankes for this pe  
know / that no wromdger / other  
vncleane persone / oz couetous  
persone whiche is the worshyp:  
per of images / hath any inhery  
tasse i the kyngdome of Chryste  
& of god. Let no m<sup>a</sup> deceyue you  
with bayne wordes / for tho:  
rowe such thynges cometh the  
wrathe of god / vpon the chyl:  
dren of vnbyleue. Be nat ther:  
foze companions with them /  
ye were ones darknesse: but are  
nowe lpyght in the lord / walke  
as chylde of lpyght for the fruy:  
te of the spyrte / is i al goodnes  
ryghtwysnes and trueth.

**The Gospel on the. iij. Son:**  
day in Lent the. xi. cha:  
pyter of Luke. C.



**I**esus was a castynge out  
a deuyl / which was done  
And it foloweth when the deuyl  
was gone out / the done / spake  
and the people wondred. Some  
of the sayd he casteth out deuyl:  
les / by the power of Belzebub /  
the cheyfe of the deuylles and  
other tempted hym sekynge of  
hym a sygne fro heuē he knewe  
theyr thoughtes & sayde vnto  
thē. Euery kyndome at debate  
within it selfe shall be desolate  
And one house shall fall vpo an  
other. So if Sathā be deuyded  
within hym selfe / how shal his  
kyngdome endure / because ye  
saye that I cast out deuylles by  
the power of Belzebub / if I by  
the power of belzebub caste oute  
deuyls / by whose power / do you  
re chyliden caste thē oute Ther



for ſhal they be your iudges/  
But if I with the ſpynger of god  
caſte out deuyles / no doubtre/  
the kyngdome of god is come  
vpon you when a ſtrong mā ar:  
mad watched hys houſe. That  
he poſſeſſeth / is i peace but whē  
a ſtronger then he cometh vpon  
him / & ouercometh hi he taketh  
ſed hym hys harneys wherein he  
truſted / & diſperdeth his goodes  
he that is nat with me is a:  
gaynſt me / & he that gathereth  
nat with me ſcattereth when  
the vncleane ſpyrite is gone out  
of a man / he walketh throug  
waterleſe places ſekyng reſt / &  
whē he fyndeth none / he ſayeth  
I wyl retorne agayne vnto my  
houſe whenſe I came out / and  
whē he cometh / he fyndeth it  
ſwept & garnyſhed. The goeth  
he taketh ſeuē other ſpyrites  
with hym worſe then him ſelfe  
& they entre in and dwell there.  
And the ende of the mā is worſe  
then the begynnyng. It fortu:  
ned as he thus ſpake / a certayn  
woman of the company lyfte vp  
her voyce and ſayd vnto hym /  
happy is the wombe that bare  
the / & the pappes whiche gaue  
the ſucke / & he ſayd / happy are  
they that beare the worde of  
god and kepe it.

The wyſtell on myſtler Son:  
dape The .iiij. chapyter to  
the Salathians. L.

**B**rethren it is wyrt:  
ten / that Abrahā had  
two ſones / the one by  
a bonde mayde / the  
other by a fre woman ye and he  
whiche was of the bond womā  
was borne after the fleſhe  
but he whyche was of the free  
woman was borne by promiſe  
whiche thinges betokē miſtery  
for theſe womē are two Teſta:  
mētes the one from the moſite.  
Syna / whiche gendzeth vnto  
bondage / whiche is Agar / for  
moſite Sina is called Agar / in  
Arabia / & bōrdzeth vpo the cyte  
whiche is now Jeruſalē / & is in  
bondage with her chylde. But  
Jeruſalē which is aboute / is free  
whiche is the mother of vs all /  
for it is wyrtē / reioyce thou ba:  
reyn that bearest no chylde /  
breke forth & cry thou that tra:  
uayleſt nat / for the deſolate hath  
many mo chylde / then ſhe  
whiche hath an huſband. Bre:  
thren we are after the maner of  
Iſaac chylde / of promiſe / but  
as then he that was borne car:  
nally / perſecuted him that was  
borne ſpiritually. Euen ſo is it  
now / neuertheleſſe what ſayeth  
the ſcripture. Caſt awaye the  
bond woman & her ſone / for the  
ſone of the bond womā ſhal nat  
be heyre with the ſonne of the  
free womā. So the brethē / we  
are nat chylde / of the bonde

## The Epistels and Gospels

woman/ but of the free woman  
**The Gospell on mydelent**  
**Sondaye. The. vii. chapte**  
**ter. of Johan. A.**



**J**esus wēt his way ouer  
the see of Galyle nye to  
a cyte called Tiberias/  
and a greate multytude  
folowed hym/ bycause they had  
sene the miracles that he dyd  
on the whiche were dysleafed.  
Jesus went by in to a mountay  
ne/ and there he sate with hys dy  
scypples/ and Easter a feast of the  
Jewes was nye. Then Jesus  
lyft by his eyes & sawe a greate  
company com vnto hym & sayd  
vnto Iohann. whense shall we  
bpe breade that these myght  
eate. This he sayde to proue hi/  
for hym selfe knew what he  
wold do. Iohann answered him  
Two hondred penyworth of

breade are nat sufficient for the  
that euery man myght haue a  
lytell. Then sayd vnto hym one  
of his dyscyples. Andrew Sym  
Peters brother. There is a lade  
here / whiche hath fyue barley  
loues / & two fyshes but what  
is that among so many / Jesus  
sayd / make the people to sye  
downe there was moke haye in  
the place. And the men sate  
downe/ in nombre aboute fyue  
thousade. Jes<sup>s</sup> toke the breade  
& gaue tankes. And gaue to the  
dyscyples. And his disciples to  
them that were set downe. And  
lykewyse of the fyshes/ as mo  
che as they wolde / when they  
had eaten ynoughe/ he sayd v  
to hys disciples / gather by the  
broken meate that remayneth  
that nothyng be lost. They ga  
thered it togyther / and fylled  
twelue basket/ with the broken  
meate of the fyue barley loues/  
whyche broke meate remayned  
vnto them that had eten. Then  
those men when they had sene  
the myracle that Jes<sup>s</sup> dyd/ sayd  
This is of a trueth / the pph<sup>et</sup>  
which shal come i to the world.  
**The Epistel on passion Son**  
**daye. The. ii. chapter to**  
**the Hebrewes. C.**

**B**rethren Christ being an  
hpe preeft of good thiges  
to come came by a greater and  
a more pefyte tabernacle. nat

made with handes / that is to  
say nat of this maner bildyng  
wyther by the blode of Gores  
and Calues / but by his owne  
blode / he entred ones for all in  
the holy place and fonde eter  
nal redempcyon / for if the blode  
is open and of Gores / and the  
ones of an theyfer when it was  
sprinkled / purifyed the vnclen  
nes as touchyng the purifyenge  
of the flethe . how moche more  
shall the blode of Chryste / which  
showe the eternal sperite . of  
his hym selfe without spot to  
purge oure consciences fro  
all unrighteousnes / for to serue the li  
ving god / and for this cause is  
he the medyatoure of the newe  
testament / that thow shouldest  
be chaunged for the redem  
ptioun of those trasgressours the  
which the fyrste Testamēt they  
which were called myght recei  
ue the promyse of eternall in  
heritance.

The Gospel on Passys today  
the viij. chapt. of Johan.

**J**esus sayd vnto the co  
pany of the Jewes and  
the hye priesies / which  
of you can rebucke me  
if I saye the trueth / why  
do nat ye beleue me / he that is  
of god / heareth goddes wordes  
therefore heare the nat / becau  
se ye are nat of god. The answe  
re the Jewes & sayd vnto him:



say we nat wel / that thou arte  
a Samaritane & haue the deuyl.  
Jesus answered & I haue nat  
the deuyl / but I honour my fa  
ther & ye haue dishonoured me.  
I seke nat myn owne prayse  
but there is one that seeketh &  
iudgeth. Merely herely . I saue  
vnto you yf a mā kepe my sayen  
ges / he shall neuer se deeth. The  
sayd the Jewes to hym / how  
know we that thou hast the de  
uyl. Abrahā is deed / & also the p  
phetes / & yet thou sayest yf a mā  
do kepe my sayenge he shall ne  
uer taste deeth / arte thou greater  
thē oure father Abrahā / whiche  
is deed / & the pphetes ar deed /  
whō maketh thou thy selfe. Jhesu  
answered if I honour my selfe /  
my honour is nothyng worth /  
it is my father that honoureth  
me / which ye say is your god / &  
yet haue ye nat knowen hym /





myous opntmēt / & powred it  
 whis hede as he sate at te boue  
 whē his discyples sawe that  
 they had indignacpon / sayenge  
 what neded this wast? this opnt  
 mēt myght haue bē well solde / &  
 gūen to the pooze / when ielus  
 understode that / he sayd to the  
 my trouble ye the woman she  
 hath wrought a good worke v:  
 on me / for ye shall haue pooze  
 like alwayes with you / but  
 I shall ye nat haue alwayes.  
 And that she casted this opnt:  
 ment on my body / she dyd it to  
 kepe me with all. Merely I  
 say vnto you / where soeuer th:  
 Gospell shall be pached througħ  
 out al the worlde / there shall al:  
 be this that she hath done / be  
 come for a memozyall of her.  
 Then one of the twelue called  
 Judas Iscariot wente vnto  
 the chiefe priesstes / & sayd / what  
 wil you gyue me / and I wyll  
 betray hym vnto you / and they  
 appointed vnto hym thyrty pe  
 ces of syluer / & from the tyme he  
 sought oportunitie to betray hi  
 the fyrst daye of swete breade  
 the discyples cam to ielus say:  
 vnto hym where wilt thou  
 that we prepare for the to eate  
 the paschall lābe / and he sayd  
 vnto the cōte / vnto suche a  
 place / and say vnto hym the may:  
 ster sayth my tyme is at hande  
 I wil kepe myn Easter at thy  
 house with my discyples / and  
 the discyples dyd as ielus had  
 apointed them / and made redy  
 the Easter lambe / whē te euen  
 was come / he sate downe with  
 the. xij. And as they dyd eate he  
 sayd. Merely I say vnto pon  
 that one of you shall betraye  
 me / and they were exceeding so:  
 rowfull / and began euery one  
 of them to say vnto hym / is it  
 I mayster / he answered & sayd.  
 He that depeth his hand with  
 me in the dyshe shall betray me  
 the sonne of man goeth as it is  
 wyrtten of hym / but woe be to  
 that man by whom the sone of  
 man shall be betrayed / it had bē  
 good for that man / if he had ne:  
 uer ben bozne. Then Judas  
 whiche betrayed hym / answer:  
 ed and sayd. Is it I mayster  
 he sayd vnto hym / thou hast say  
 ed as they dyd eate / ielus toke  
 breade and gaue tankes / brak  
 it / and gaue it to the discyples  
 and sayd / take / eate / this is my  
 body and he toke the cup / and  
 thanked / and gaue it them / say:  
 enge drynke of it euery one / for  
 this my blode of the new Testa:  
 ment / that shall be shed for ma:  
 ny / for the remysyon of synnes  
 I saye vnto you / I wyll nat  
 drynke hensforth of this fruyte  
 of te vyne tree / vntyl that day  
 whē I shal drynke it newe with  
 you in my fathers kyngdom /

## The Epistles and Gospels

and when they had sayd grace/  
they went out in to mount Oly  
uete. The sayd Iesus vnto then  
al ye shal be offended by me this  
nyght for it is wyrtten I wyl  
smyte the shepheard & the shepe  
of the flocke shalbe scattered a:  
brode / but after I am rysen a:  
gagn / I wyl go befoze you in to  
Galyle. Peter answered & said  
vnto hi / though al men shuld be  
offended by the / yet wold I be ne  
uer offended. Ies<sup>s</sup> sayd vnto him.  
Werely / I saye vnto the / that  
this same nyght befoze the cock  
crow thou shalt deny me thryse.  
Peter sayde vnto hi / yf I shuld  
dye with the / yet wold I nat de:  
ny the lykewyse also said al the  
disciples. Then went Ies<sup>s</sup> with  
then i to a place which is called  
Bethsemane & sayde vnto the  
disciples / syt ye here / whyle I  
go and pray yonder / and he toke  
with hym Peter and the two so  
nes of zebede / and began to wa:  
re sorowfull / and to be in ago:  
nie. Then sayd iesus vnto then /  
my soules is heavy euē vnto the  
deeth / tary ye here and watche  
with me. And he went a lytel a:  
parte / and fel flatte on his face /  
and prayed sayng. O my father  
yf it be possyble let / this cuppe  
passe from me / neuertheles / nat  
as I wyl / but as thou wylt / and  
he came vnto the disciples / and  
found them aslepe and sayd to

peter. What could ye nat wat:  
che with me one houre / watche  
and pray / that ye al nat in to  
temptacon / the spyrte is wyl:  
ling / but the fleshe is weake.  
He went away ones more / and  
prayed / sayng. O my father / yf  
thys cuppe cam nat passe away  
from me / but that I drynke of  
it / thy wyl be fulfyllde / and he  
cam and founde them aslepe a:  
gagn / for theyr eyes were heavy  
and he left them and wet agay:  
ne and prayed the thyrde tyme  
sayng the same wordes. Then  
came he to his disciples & sayd  
vnto them. Slepe hens forth  
take yowre rest / take hede the  
houre is at hande / and the son  
of man shalbe betrayed in to the  
handes of synners. Ixpe let vs  
be goyng / beholde he is at hild  
that shal betray me. Whyle he  
yet spake / loo iudas one of the  
twelve came with hym a great  
multytude / with swerdes and  
stanes / sent from the cheff  
of the priesies & elders of the peo:  
ple / and he that betrayed hym  
had gyuen them a toke / sayng  
who so euer I kysse / that same  
is he / lay handes on hym. And  
forth with all came to Ies<sup>s</sup> / and  
sayde. Gyle mayster. And kys:  
sed him / & iesus sayd vnto him.  
Frend wherfoze arte thou com:  
Them cam they and layd handes  
on iesus and take him? And be



And one of them which were  
with Iesus stretched out his hand  
and drew his swerd and stroke  
seruaunt of the hye preeft and  
smote off his eare. The sayd Iesus  
unto hi. But vp thy swerd in to  
the sheathe/ for al that lay hand  
on the swerd/shal perishe with  
the swerd/ epyther thinkest thou  
that I can nat now pray to my  
father & he shal geue me nio the  
legions of agels/ but how the  
scriptures be fulfyllid  
it must be. The same tyme  
Iesus to the multitude/  
become out as yt were vnto  
them with swerdes and sta:  
ffes for to take me/ I sate dayly  
teching in the temple amonge  
you/ and ye toke me nat. Althys  
was done that the scriptures  
of the prophetes myght be ful:  
fild. Then all the discyples  
forsoke hym/ and fledde. And  
they toke Iesus and led him to  
Caphas the hye preeft/ where  
the scriybes and the elders were  
assembled/ and Peter folowed  
hym a farte of/ vnto the hye p:  
ces place. And went in/ and  
sat with the seruauntes/ to se  
the ende. The cheyf preeftes/  
and the elders/ and all the coun:  
tyl sought fals witnes agaynst  
him for to put hym to death/  
but founde none/ in so moche  
that whē many fals wytnesses  
came yet founde they none. At

the last cam two fals wytnesses  
and sayd. This folow sayd Ies  
destroye the temple of god and  
buylde it agayn in . iij. dayes.  
And the cheyf preeft arose and  
sayd to hym/ answerest thou no:  
thyng/ how is it that these bere  
witnesse agaynst the/ But Iesus  
helde his peace. And the cheif  
preeft answered & sayd to hi I  
charge the in the name of the ly  
uynge god/ that thou tel us whe  
ther thou be Christ the sone of  
god. Iesus said to hym/ thou ha  
st sayd/ neuertheles I say vnto  
you/ here after shal ye se the so:  
ne of mā/ syttinge on the ryght  
hande of power/ and come in  
the cloudes of the skye. Then  
the hye preeft rent his clothes/  
sayeng. He hath blasphemed/  
what nebe we of any moo wy:  
tnesses/ beholde/ now ye haue  
herde hys blasphemy/ what think  
ye. They answered and sayde/  
he is worthy to dye/ then spatte  
they in his face/ and buffetted  
hym with fyfies/ & other smote  
hym with the palme of theyr  
handes on the face/ sayeng/ Tel  
vs thou Christ/ who is he that  
smote the. Peter satt without  
in the palayes/ and a damsel  
came to hym sayenge. Thou  
also wast with Iesus of Galyle  
but he denied before the al sayēg  
I wote nat what thou sayest.  
Whē he was gone out in to the

## The Bytels and Gospels.

porche / another wench sawe hym / and sayde vnto them that were there . This folowe was also with iesus of nazareth / and agayne he denied with an othe that he knew nat the man. And after a whyle came vnto hym they that stode by / and sayd vnto peter / Surely thou art euen one of them / for thy speache betrayeth the . Then began he to curse / and to sweare that he knewe nat the man. and immediately the cocke crewe / and peter remembred the wordes of Iesu whiche sayd vnto hym / Before the cocke crew / thou shalt deny me thysle. And went out at the doores / and weth bitterly when the mornynge was come al the chiefe prestes and the elders of the people helde a counsell agaynst Iesu / to put hym to deeth / and brought him bounde and deliuered hym vnto Pontius Pilate the debite . Then when Judas which betrayed hym / sawe that he was condemned / he repented hym self . And brought agayn the xxx . plates of syluer to the hie prestes & elders sypenge . I haue synned / betrayenge the innocent blode And they sayde what is that to vs / se thou to that / And he cast downe the syluer plates in the temple and departed / and went and honged hym selfe / and the

chefe prestes toke the syluer plates and / sayd / It is nat lawfull for to put the in to the treasury / because it is the paye of blode / and they toke counsell / and bought with the a potters felde / to burie straungers in / wherfore he felde is called the felde of blode vnto this daye. The was fulfilled that which was spoken by Jeremy the prophet sayeng / and they toke xxx . syluer plates / the paye of hym that was valued / whom they bought of the chyliden of israel / and they gaue them for the potters felde / as the lord appointed me . Iesus stode before the debite / and the debite asked hym / sayge / Art thou the kyng of the Jewes. Iesus sayde vnto hym / Thou sayest / and when he was accused of the chiefe prestes and elders / he answered nothyng / Then sayde Pilate vnto hym / herest thou nat how many thyngs they laye against the / and he answered to hym neuer a worde in so moche that the debite meruayled greatly. At the feest the debite was wont to deliuer vnto the people a prisoner / whom they wolde desire. He had then a notable prisoner called Barrabas / and when they were gathered together / Pilate sayde vnto them / what chet wyll ye that I / gyue lost

unto pou / Barrabas or Iesus  
 whiche is called Chryste / for he  
 knew wel that for enyue they  
 had delpuered hi. when he was  
 set downe to gyue Judgement  
 his wyfe sent to hym sayenge.  
 Haue thou nothyng to do with  
 that iust mā / for I haue sufred  
 many thynge this daye for a dea  
 re aboute hym. But the chepf  
 prestes and the elders had per  
 suaded the people / that they  
 shulde be Barrabas / & shulde  
 let Iesus. Then the debite  
 answered and sayd vnto them.  
 whether of the twayne wyl ye  
 let I let lose vnto pou / and  
 they sayd Barrabas shal I saye  
 vnto the what shal I do the  
 with Iesus / whiche is called  
 Chryste. They all sayde to hym /  
 let hym be crucifyed. The sayde  
 the debyte what euyl hath he  
 done. And they cryed the more /  
 sayng / let hym be crucifyed.  
 when pylate sawe that he pre  
 uayled nothyng but that more  
 bulnes was made / he toke wa  
 ter and washed his handes be  
 fore the people / sayenge. I am  
 innocent of the blode of this  
 man. And that ye shal se.  
 Then answered all the people  
 and sayde. His blode be on vs  
 and on our chyldren. Then let  
 he Barrabas lose vnto the / &  
 stouegebe Iesus and delpuered  
 hym to be crucifyed. Then the

souldpours of the debite toke  
 Iesus vnto the comen hal. And  
 gathered vnto hym al the com  
 pany / and they strypped hym / &  
 put on hym a purple robe. And  
 platted a crowne of thornes /  
 and put vpon his hedde / and  
 a rebe in his ryght hande. And  
 bowed they kenees befoze hym  
 and mocked hym / sayenge /  
 Hail kynge of the Jewes /  
 and spyrred on hym / and toke  
 the rebe and smote hym on the  
 hed. And when they hade moc  
 ked hym / they toke the robe of  
 hym agayn and put his owne  
 ceyment on hym / and lede hym  
 awaye to crucifye him. and as  
 they came out / they founde a  
 man of Cyren / named Symon /  
 hym they compellede to beare  
 his crosse. And when they  
 cam vnto the place / called Gol  
 gotha / that is to say / a place of  
 deed mens skull they gaue hym  
 vyner to drynke megleh with  
 gall / and when he tasted therof  
 of he wolde nat drynke / when  
 they had crucifyed hym / they  
 parted his garmentes / and  
 dyd caste lottes to fulfyll that  
 was spoken by the prophet.  
 They deuynede my garmentes  
 amonge them / and vpon my be  
 sure dyd caste lottes and they  
 late and watched hym there /  
 and they serbp ouer his hed the  
 cause of hys deeth wyrtten.



## The Bytels and Gospels

This is the kyng of the Jewes / & there were two theues crucified with him / one on the ryght hāde / & another on the lefte. They that passed by / reuplede hi / waggyng thei heedes / & sayenge. Thou that destroyest the tēple of god & buyldest it in thye dayes / save thy self / yf thou be the sone of god / cōe downe fro the crosse / lykewyse also the hye p̄eestes mockyng hi / with the s̄rybes & elders sayde. He saved other / him self he can nat save / yf he be the kyng of Israel / let hi now come downe from the crosse / and we wyl byleue hym / he trusted in god / let hym delouer hym now / yf he wyl haue hym / for he sayde. I am the sone of god. That same also the theues which were crucifiede with hym / caste in his teeth / from the fyrst houre was there darkenes ouer all the lād vnto the nynt houre. And about the nynt houre Jhesus cryed with a loud voyce / sayēg. Ely Ely Lama Sabathan. That is to saye my god / my god / why hast thou forsake me. Some of them that stode there / whē they herde that / sayd. This man calleth for Helias. And strait way one of them ranne and toke a sponge and fylled it ful of vyne gre / and put it on a reed / & gaue hym to drynke. Other sayd / let

be / lette vs se whether Helias wyl come and delouer hym. Jhesus cried agayn with a loud voyce and yelded by the ghoſt. And beholde the hayle of the temple dyd rent in twayne / fro the toppe to the bottome. And the erth dyd quake. And the stonnes dyd rent / and graues dyd open / and the bodys of many saintes whiche slept / arose and came out of the graues after hys Resurreccyon / and came in to the holy cite / and appered vnto many / whē the Centurion and they that were with hym watchyng. Jhesus sawe the earthe quake & those thynges whiche happened / they feared greatly sayēg / of a suerty this was the sone of god. And many women were there / beholdyng hym a farre of / which folowed Jhesus from Galyle / ministryng vnto hym. Among which was Mary magdaleyne / and Mary the mother of James and Joses / and the mother of zebedes chyl dren. Whē the euen was come there came a ryche man of Aramathia named Joseph / which also was Jhesus discipule. He wēt to Pilate & begged the body of Jhesus. Then Pilate commaunded the body to be delouered / and Joseph toke the body and wrapped it in a cleane linnen clothe / and put it in hys

new tombe/which he had hew-  
mout euin in the rocke. And  
rolled a great ſtone at the doze  
of the Sepulchre / & departed  
And there was Mary magda-  
lyn & the mother Mary ſittig  
ouer agaynſte the Sepulchre.

The Goſpell on palme.  
Sondaye.



The next daye that fo-  
loweth good fryday /  
the hye preeſtes and  
pharyles got them ſel-  
nes to pilate and ſayde. Syr  
we remembre that this deceauer  
ſayde whyle he was yet alpye.  
After. iij. dayes I wyll aryle  
agayne. Commaunde therfore  
the Sepulchre be made ſure /  
vntyl the thyrde daye / leſt per-  
auenture his diſciples come &  
ſteale hym away / and ſaye vn-  
to the people / he is ryſen from

death / and the laſte errour be  
worſe the the fyrſt. Pilate ſayd  
vnto them. Take watchemen/  
go and make it as ſure as ye ca  
And they went and made the ſe-  
pulchre ſure with watchemen/  
and ſeaſed the ſtone.

The paſſyon on good fry-  
daye. The. xviij. chapp:  
ter of Johan. A.

Jeſus wēt forth with his  
diſciples ouer the broke  
Cedro wher was a gar-  
dene / to the whiche he entred  
with hys diſciples. Judas alſo /  
whiche betrayed hym knewe  
the place for Jeſus oftymes reſoz-  
ted thither with his diſciples.  
Judas the after he hade recea-  
ued abſold of me / and myniſters  
of the hye preeſtes and phari-  
ſes / came thither with lanter-  
nes and ſpyghondes & wepons  
Then Jeſus knowyng al thin-  
ges that ſhulde come on hym /  
went forth and ſaid vnto them  
whom ſeke ye. They anſwe-  
red hi. Jeſus of nazareth. Jeſus  
ſayd vnto the. I am he. Judas  
alſo which betrayed him / ſtoode  
with them / but as ſoone as he  
had ſaid vnto the. I am he / they  
wēt backwardes & fell to the  
ground & he asked them again.  
Whom ſeke ye. They ſayde. Jeſus  
of Nazareth. Jeſus answered. I  
ſayd vnto you / I am he / ye ſe-  
ke me / let theſe go theyr way /

## The Byttels and Gospels.

that the sayenge myght be fulfilled whiche he spake. Of them whiche thou gauest me / haue I nat lost one. Symon Peter had a sworde / and drew it / and smote the hye preeftes seruaunt and cut of his ryght eare. The seruauntes name was Malchus. Then sayde Iesus vnto Peter put by thy swerd I to the sheath / shal I nat drynke of the cuppe whiche my father hath geuen me. Then the company and the caprayn and the ministers of the Jewes toke Iesus and bounde hym / and led hym awaye to Anna fyrst / for he was father in law vnto Caphas whiche was the hye preeft that sam yere Caphas was he that gaue counsel to the iewes that it was expedient / that one man shulde dye for the people. And Symon Peter folowede Iesus and another dyscypple / that dyscypple was knowne of the hye preeft / and went in with Iesus in to the palays of the hye preeft but Peter stode at the doore with oute. Then went out the other dyscypple / whiche was knowne vnto the hye preeft / and spake to the damsell that kept the doore and brought in Peter. Then sayd the damsell that kept the doore / vnto Peter. Art nat thou one of this mans dys-

sciples he sayd. I am nat. The seruauntes and the ministers stode there and hade made a fyre of coles / for it was colde / and they warmede themselves. Peter also stode amonge them / and warmed hym selfe. The hye preeft axed Iesus of his disciples and of his doctrine. Iesus answered hym. I spake openly in the worlde I neuer taught in the synagoge and in the temple whither al the Jewes resorted and in secreete haue I sayde no thyng / why axest thou me / arte thou whiche herde me / what I sayde vnto them / beholde they can tel what I sayde. When he had thus spoken / one of the ministers whiche stode by / smote Iesus on the face sayenge / answerest thou the hye preeft so / Iesus answered hym / yf I haue euyl spoken beare wytnesse / of the euyl / yf I haue wel spoken why sayest thou me. And Annas sent hym bounde vnto Caphas the hye preeft. Symon Peter stode and warmed hym selfe / and they sayde vnto hym / arte thou nat also one of his disciples. He denyede it and sayde. I am nat. One of the seruauntes of the hye preeft / his coken whose eare Peter smote of / sayde vnto hym / dyd nat



I se the in the gardeyn with hym. Peter denied it agayne /  
 and immediatly the cocke crewe.  
 Then led they Iesus from Cayphas in to the hall of Iudgemente. It was in the morning / and they them selues wente nat in to the iudgement hall / lest they shulde be defyled / but that they myght eate the Paschall lambe. Pilate then went out vnto them / and sayde. What accusacon bynge ye agaynst this man. They answered and sayde vnto hym yf he were nat an evyll doer / we wolde not have delyuered hym vnto the. Then sayd Pilate vnto them / take ye hym / and iudge ym after your owne lawe. Then the Jewes sayd vnto hym / it is not lawfull for vs to put any man to deth. That the wordes of Iesus myght be fulfilled / whiche he spake / signifieng what deth he shulde dye. Then Pilate entred in to the iudgement hall agayne and called Iesus and sayd vnto hym. Art thou the kynge of the Jewes. Iesus answered / saye he thou that of thy selfe / doo other tel it the of me. Pilate answered Am I a iewe. Thyne owne nacion and hye preestes haue delyuered

the vnto me. What hast thou done. Iesus answered. My kyngedome is nat of this worlde. yf my kynge dome were of this worlde / then wolde my mynisters surely fyght that I shulde nat be delyuered to the Jewes / But nowe is my kynge dome nat from hense. Pilate sayde vnto hym. Arte thou a kynge / Then Iesus answered Thou sayest that I am a kinge for this cause was I borne / and for this cause came I in to the worlde / that I shuld beare witnesse vnto the trueth / and al that are of the truth heare my voyce. Pilate sayd vnto hym / What thyng is trueth and when he had sayde that / he wente out agayne vnto the Jewes / and sayde vnto them. I fynde in hym no cause at all / ye haue a custome that I shulde delyuer you one lose at Easter. Whyll yer that I lose vnto you the kynge of the Jewes. Then cryed they all agayne sayenge. Nat hym but Barrabas : that Barrabas was a robber. Then Pilate toke Iesus and scourged hym / and the scourges wounde a crowne of thornes and put it on his heed and they ddyd on hym a purple garmēt / and sayd. Hail kynge

## The Bytels and Gospels

of the Jewes & they smote hym  
on the face. Pilate wote for the  
agayne / & sayde vnto them. He  
holde I bynge hym for the to  
you / that ye may knowe that I  
fynde no faute i hym. The came  
Jesus forth wearing a crowne  
of thorne & a robe of purple / &  
Pilate sayd vnto the / beholde  
the man, when the hys pceses  
and ministers sawe hym / they  
cryed sayeng. Crucifye him / cru  
cifye hi. Pilate sayde vnto the.  
Take ye hym and crucifye hym  
for I fynde no cause i him. The  
Jewes answered him / we haue  
a lawe & by our lawe he ought  
to dye / because he made hym sel  
fe the sone of god. when Pilate  
herde the sayenge / he was the  
more a frayde / and wot agayne  
in to the iudgemēt hall / & sayde  
vnto Jesus. whense art thou  
but Jesus gaue hym none an  
swere. Then Pilate sayde vnto  
hym / speakest thou not vnto me  
knowest thou nat / that I haue  
power to crucifye the / & haue  
power to lose the. Jesus answe  
red. Thou couldeste haue no  
power at al agaynst me / except  
it were gauen the from aboue.  
Therefore he that deliuered me  
vnto the / is more i synne / & he  
thenforth sought Pilate mea  
nes to lose him / but the Jewes  
cryed / sayeng. Vt thou let hym  
go / thou art nat Cessars frende

For who soeuer makethe hym  
selfe a kyng / is agaynst Cessar  
whē Pilate herde that sayeng /  
he brought iesus forth and lac  
downe to gyue sēce in a place  
called the pauement / but in the  
Hebwe tonge. Gabbatha / it  
was the Saboth euen whiche  
fallerh i the easter feest / & abou  
te the. vi. houre / he sayde vnto  
the iewes / behold your kyng.  
they cried away with hi awape  
with hi crucifye hi. Pilate sayd  
vnto them shal I crucifye your  
kyng. The hys pceses answered  
we haue no kyng but cesar. The  
deliuered he hym vnto the / to  
be crucified / and they toke Je  
sus & ledde hym away & he bare  
his crosse / and wente forthe in  
to a place called the place of de  
edmens sculles / whiche is na  
med i Hebwe Golgotha / wher  
they crucified hym / & two other  
with hym / on eyther syde one /  
Jesus in the myddes / & Pilate  
wrote his tyle / & put it on the  
crosse. The writyng was Jhesus  
Nazareth kyng of the Jewes  
This tyle rede many of the Je  
wes / for the place where Jesus  
was crucified / was nye to the  
Cytie. And it was wrytten / in  
Hebwe / Greke / & Laren. The  
sayde the hys pceses of the  
iewes to Pilate. write nat kyng  
of the iewes / but that he sayd I  
am kyng of the iewes. Pilate

answered what I haue wyrtte  
that I haue wyrtten. Then the  
souldours / whē they had cruci-  
fied Iesus toke hys garment  
made foure partes / to euery  
souldour a parte / and also his  
cote the cote was without seme  
wrought vpon thowome out / &  
they sayd one to another / let vs  
not deuyde it / but caste lottes  
who shal haue it. That the scri-  
pture myght be fulfilled which  
saith They parted my rayment  
amonge then / & on my cote dyd  
cast lottes & the souldours dyd  
suche thynges in dede. There  
stode by that crosse of Iesus his  
mother / and hys mother syster /  
Mary the wyfe of Cleophas &  
Mary Magdaleyne. whē Iesus  
sawe his mother & the discypple  
standing whom he loued / he  
said vnto hys mother. womā be-  
holde thy sone. Then sayde he  
vnto the discypple / beholde thy  
mother / & from that houre the  
discypple toke her for hys owne.  
After that whē Iesus perceaued  
that all thynges were perfour-  
med that the scripture myght  
be fulfilled / he sayde. I thurst /  
there stode a vessel full of vyne-  
ger by / and they fylled a sponge  
with vyneger / and bounde it  
about with ylope / and put it to  
his mouth / as sone as Iesus had  
receaued of the vyneger he said  
it is fynished / and bowed his

heed and gaue by the gost. The  
iewes them bycause it was the  
Saboth euen that the bodys  
shulde not remaigne vpon the  
crosse on the Saboth daye / for  
that Saboth day was an hye  
day / besought Iohane that  
they leggs myght be broke &  
that they myght be take downe  
Then came the souldours and  
broke the legges of the fyrst / &  
of the other whiche was cruci-  
fied with Iesus but whē they ca-  
me to Iesus & sawe that he was  
deft al redy they brake not his  
leggs but one of the souldours  
with a spere thruste hym in to  
the syde / & forth with came the  
re out blode & water / & he that  
sawe it bare recorde / & his reco-  
de is trewe / & he knoweth that  
he sayth true / that ye myght be-  
leue also. These thynges were  
done that the scripture shulde  
be fulfilled. We shal not breake  
a bone of him / & againe another  
scripture sayth. They shal loke  
on him / whō they perled.

**T**he Gospell on good friday.  
After that Ioseph of Ara-  
mathia / which was a dis-  
ciple of Iesus / but secretly for  
fear of the iewes / besought Ioh-  
ane that he myght take downe  
the body of Iesus & Iohane ga-  
ue hym licence / and there came  
also Nicodemus whiche at the  
begynnyng came to Iesus by



## The Bytels and Gospels.

myght & broughte of myrrre and  
Aloes mingled together about  
an. l. pounde weyght. The toke  
they the body of Iesu & woude it  
l in myn clothes with the odou-  
res as the maner of the Jewes  
is to bury / & in the place where  
Iesus was crucified was a gar-  
deyn & in the gardeyn a newe se-  
pulcre wherein was neuer man  
layde. There layde they Iesu by  
cause of the Jewes sabothene for  
the sepulcre was nye nat hāde.  
¶ The Byttel on Easterday the  
first byttel to the Corinthyans

The. vii. chapter. l.

**B**rethren pouge the  
olde leue / that ye may  
be newe tow as ye are  
fower breade. For chryst  
our Easter labe is offered vp for  
vs. Therefore let vs kepe holy-  
day / not with olde leue / nether  
with the leue of malypousnes  
and wyckednes but with that  
fower breade of putness & trueth  
¶ The Gospel on Easter day.

The. xvi. cha. of Marke. l.

**M**ary magdalayne & Ma-  
ry Jacobi and Salome /  
bought odours / that  
they myght come and anointe  
Iesus. And early in the morning  
the next day after the Saboth  
daye / they came vnto the Se-  
pulcre / when the sonne was  
risen and they sayd one to ano-  
ther / who shall rolle vs awaye



the stone from that doze of the  
Sepulcre. And when they lo-  
ked / they saw how the stōe was  
rolled awaye / for it was a very  
great one. And they went in to  
the Sepulcre / and sawe a yonge  
mā syttinge on the ryght syde  
clothed in a long whyte garment  
and they were abashed. And  
he sayde vnto the / be nat afray-  
de / ye seeke Iesus of Nazareth  
whiche was crucified / he is ry-  
sen / he is nat here / beholde the  
place where they put him but  
go your way / & tel his dyscyples  
and namely Peter he wyl go be-  
fore you in to Galyle / there  
shal ye see hym as he sayd vnto  
you.

¶ The Byttel on the monday  
in the Easter weke. The. i.  
chapter of the Actes of  
the Apostels. f.

**P**eter ſtoode vp among  
the people & ſayde vnto  
them/ye knowe wel  
that Jeſus chriſt was preached  
throughout al Iury / and began  
in galile / after the baptyme whiche  
John preached / howe god  
anoynted Jeſus of Nazareth  
with the holy ghoſt / and with  
power. whiche Jeſus went about  
doynge good / & healing al the  
there oppreſſed of the devyls for  
god was with him & we are wytnes  
of al thinges / whiche he  
did in the lande of the Jewes  
and at Jeruſalem / whom they  
ſlew / & hong on tree / him god  
reſtyled vp the thyrde daye / and  
ſhewed hym openly / nat to al the  
people / but vnto vs wytnesſes  
choſen befor of god / which eate  
and dranke with hym / after he  
roſe fro deth. And he commaund  
ed vs to preache vnto the peo-  
ple & teſtifye that it is he that is  
reſtyled of god a iudge of ſoule  
and deed. To hym gyue al the  
pſpheres wytnes / that thowoe  
his name ſhal receyue remiſſion  
of ſynnes al that belyue in hym  
¶ The Goſpell on the ſecond  
daye in the Eaſter weke.

The. xiiij. chapyter.  
of Luke. C.

**T**wo of the diſciples of  
Jeſus wete that ſame  
daye to a caſtel whiche  
was from Jeruſalem



about thre ſcore ſorlages / called  
Emaus / and they talked togy-  
ther of al theſe thynges that had  
happened And it chaunced / as  
they comoned togyther and rea-  
ſoned / that Jeſus hym ſelfe dy-  
ce we nere / and wente with them  
but they eyes were holden that  
they could not knowe hym and  
he ſayd vnto the. what maner  
of communycacions are theſe  
that ye haue one to another as  
ye walke & are ſadde. And the  
one of them named Cleophas  
answered and ſayd vnto hym /  
art thou onely a ſtraunger / Je-  
ruſale / and haſt nat knowen the  
thynges whiche haue chaunced  
there in theſe dayes / to whome  
he ſayde what thynges / & they  
ſayd vnto hym of Jeſus of Na-  
zareth whiche was a prophete /  
mighty in de & worde befor god

## The Bystelz and Gospels.

all the people. And howe the hye preestes and our rulers deli-  
 uered him to be condemned to  
 death and haue crucified him/  
 but we trusted that it shulde ha-  
 ue ben he that shuld haue deli-  
 uered israel. And as touchyng  
 all these thynges/to day is euē  
 the thyrde daye / that they were  
 done/ye and certeine women al-  
 so of our company made vs asto-  
 nished / whiche came erely vnto  
 the Sepulchre and founde nat  
 his body/and came sayeng that  
 they had sene a visyō of angels  
 whiche sayd that he was aloue  
 and certeyne of thē which were  
 with vs wēt theyr waye to the  
 Sepulchre/and founde it euē so  
 as the womē had sayde but him  
 they sawe nat. And he sayde vnto  
 the. Soles and flowe of her  
 re to bplene al that the proph-  
 etes haue spoken / ought nat  
 chryst to haue suffered these thin-  
 ges and to entre in to his glori.  
 And he begat at moyses and at  
 al the prophetes & interpreted  
 vnto the al scriptures whiche  
 were writen of him and they  
 drewe nye vnto the castell which  
 they went to and he made as  
 though he wolde haue gone fur-  
 ther/but they constrained hym  
 sayeng/abide with vs for it draweth  
 towardes nyght and the  
 day is far passed/and he wēt in.  
 So faryng with thē/and it came to  
 passe as he sate at meate with  
 them he toke breade/blyssed it/  
 brake and gaue to theym and  
 theyr eyes were opened/& they  
 knewe hym /and he banished  
 out of theyr syght/& they sayde  
 bytwene them selues / byd na-  
 oure hertes burne within vs/  
 while he talked with vs by the  
 waye/and as he opened to vs  
 the scriptures. And they arose  
 by the same hour and returned  
 agayne to Ierusalem/and foun-  
 de the elenē gathered together  
 and thē that were with them/  
 whiche sayd the lord is risen  
 dede/and hath appered to. Al-  
 mon and they tolde what thynges  
 was done in the waye/and  
 how they knowe hi in brekinge  
 of brede.

The Bystel on the trespday  
 in the Easter weke The. xij. cha-  
 piter of the Actes of the  
 Aposteles. C.

**P**aul stode vp and becke-  
 ned with the hade and  
 sayde. Ye men and bre-  
 thren chylde of the generacyō  
 of Abraham / and who som-  
 among you feared god / to you  
 is thys word of saluacyō sent.  
 The inhabiteres of ierusalem &  
 theyr rulers bycause they knew  
 hym nat / nor yet the doctres of  
 the prophetes which are redde eu-  
 ry saboth day they haue fulfyll-  
 ed thē in condempnyng him.



the they ſoſide no cauſe of deth  
to hym/ pet deſoyred they wylate  
to yl hym / and when they had  
fulfylled al that were wyrtten  
to hym / they toke hym downe  
from the tree/ and put hym in a  
ſepulchre/ But god raiſed him  
agayne fro deth/ & he was ſene  
many dayes of them which ca:  
me with hym from Balye to  
Jeruſalem / which are his wit:  
neſſes vnto the people. And we  
beare vnto you/ howe that the  
miſſemake vnto that fathers  
had harthe fulfylled vnto vs  
their childzen/ in that he raiſed  
yeſus agayne.

The Goſpel on teweſdaye in  
the Eaſter weke. The. xxiij. cha:  
pter of Luke. f.



**E**thus hym ſelfe ſode in  
the myddes of his diſcy:  
ples & ſayd vnto them/  
peace be with you. And

they were abaſhed and a fray:  
de/ ſuppoſynge that they hadde  
ſene a ſpyte/ And he ſayde vnto  
the. Why are ye troubled / &  
why do thoughtes aſyle in your  
hertes/ beholde my handes and  
my fete/ that it is euen my ſelfe  
hade me & ſe/ for ſpytes haue  
not fleſhe and bones as ye ſe me  
haue/ & whē he had thus ſpoke  
he ſhewed the his handes & his  
fete/ & whyle they yet byleupd  
nat for ioy/ & wonderd/ he ſayd  
vnto the/ haue ye here any mea:  
te/ and they gaue hi a peece of a  
bropled fyſhe/ & of an hony com:  
be/ & he toke it and eate it before  
the/ and he ſaid vnto the. Theſe  
are the wordes whiche I ſpake  
vnto you/ whyle I was yet with  
you that al muſt be fulfylled w:  
hich were wyrtte of me i the la:  
we of moſes/ & i the pphetes/ &  
in the pſalmes. The opened he  
their wyrttes / that they myght  
vnderſtāde the ſcriptures / and  
ſayd vnto the/ this is it wyrtte/ &  
tho it behoueth chriſt to ſuffre/ &  
to ryle agayne fro deth the . iij.  
day. And the repetaunce & remis:  
ſion of ſinnes ſhuld be preached  
in his name among al nations.  
The diſſel on the wednſday  
in the Eaſter weke. The. iij. cha:  
pter of the actes of the apoſtles. C.  
Peter opening his mouthe  
ſayd/ ye men of Iſrael & al  
ye that feare god/ heare God of

## The Bystels and Gospels

Abrahā Isaac & Jacob the god of our fathers hath glorified his sone Iesus/whō ye betraed & denied i the p'sence of p'late when he had iudged hym to be losed / but ye denyed the holy ghost & iust and despyred a gaur: dzer to be g'uen you / & kylled the lord of life whom god hath repled frō deth/of the which we are witnesses/& nowe b'reth're I know that thowowe ignorasce ye dyd it/as dyd also your hed: des/but god which shewed befo re by the mouth of al h's pphetes that Christe shuld suffre / hath thus wylle fulfyllid it. Repent therfore and tourne/that your synnes may be done away.

**T**he Gospell on the wednys: day i the Easter weke. The. xxi. chapter of Iohan. A.



**A**fter that Iesus shewed him selfe agayne to h's dis:

scypples at the see of Tiberias / on th's wylle shewed he him selfe. There were togither Symō pe ter & Thōmas which is called di dim's. And Nathanael of Cana a citie of Galyle & the sonnes of zebedes/& two other of the disci ples. Symō peter said vnto the I go a fishynge. They said vnto hymi/we also wyl go with the. They wēt theyr way & entred in to a shyp strapte wape/and thar nyghte caught they nothyng/ but when the moynynge was nowe come iel's stode on the shor re / neuertheles the dyscyples knewe nat that it was iel's. Ie sus sayde vnto thē/sp'ys haue ye any meate. They answered him no & he sayd vnto thē/ caste out the net on the ryght syde of the shyp/& ye shal fynde. They cast out & anone they were nat able to drawe it/ for the myltitade of fyshes. Then sayde the dysc yple whō Iesus loued vnto pe ter/it is the lord. Whan Symō peter herde that it was the lord/he gyfde his matel to h's for he was naked/& sprang i to the see. The other disciples came by shyp/for they were not farre fro lāde/but as it were two hōddred cubytes & they drew the nette with fyshes. As sone as they were come to lande / they sawe hote coles & fyshes laid therby breade. Iesus sayde vnto them

ynge of the fyfthe whiche ye  
haue caughte Symon Peter step  
ed forth and drew the nette  
full of greete fyfthes an  
hundred and. liij. and for all the  
were so many / yet was nat  
nette broken. Iesus sayd  
unto the / Come and dyne. And  
one of the disciples durste are  
we / what arte thou / for they  
knewe that it was the lord / ie  
sus the came & toke breade and  
gave them / and fyfthe lykwysse.  
this is now the thyrde time  
that Iesus appared to his disci  
ples / after that he was rylen a  
gaine from deathe.

The yfstell on the fyfthe So  
after easter daye called low  
sondaye / the fyfthe yfstell of Jo  
hannes the fyfthe chapiter. R.

**O**u dere beloued bethers  
all that is borne of god  
overcometh the world / & this is  
the victory that overcometh  
the worlde / euē our fayth / who  
that overcometh the worl  
de / he which byleneth that  
he is the sone of god. This  
christ is he that came by  
water and blode / nat by water  
only / but by water and blode /  
it is the spirite that bereth  
witness / because the spirite is  
true / for there are thre whiche  
haue recorde in heuen / the fa  
ther / the worde / and the holy  
gost / and these thre are one /

for there are thre whiche beare  
recorde in earth. The spirite / the  
water / & blode / & these thre are  
one / pf we receaue the wytnesse  
of men / the wytnesse of god is  
greater / for this is the wytnesse  
of god / which he testifed of his  
sone he that bileneth on the son  
of god / hath wytnesse in hymselfe  
¶ The Gospel on the fyfth Son  
day after easter daye called lawe  
sondaye. the. xx. cha. of Iohannes.



**T**he same daye at nyght /  
whiche was the morowe  
after the Sabaoth daye / when  
the doores were shutte / where  
the discyples were assembled to  
gyther for feare of the Jewes /  
came Iesus / and stode in the  
myddes / and sayde to them.  
Peace be with you / and when  
he hade so sayde / he shewed vnto  
them his handes / and his  
syde / Then were the discyples



## The Bystelz and Gospels

glad/when they saw the lord.  
**T**he sayde iesus to the agayne.  
 Peace be with you. As my fa:  
 ther sent me/eue so send I you/  
 and when he had sayde that/he  
 brethed on the & sayde vnto the.  
 Receaue the holy ghost / who  
 soeuer synnes ye remyt / they  
 are remytted vnto the and who  
 soeuer synnes ye retayne/they  
 are retayned/but Thomas one  
 of the twelue called Didimus/  
 was nat with the when Iesus  
 came / the other disciples sayd  
 vnto hym. We haue sene the  
 lord/and he sayd vnto the. ex:  
 cept I se in his handes/the prynt  
 of the nayles / and put my fyn:  
 ger in the hooles of the nayles/  
 and thurst my hande in to his  
 syde I wyl nat byleue. And af:  
 ter. viij. dayes agayne/his discy:  
 ples were with I / and Thomas  
 with them. Then cam Iesus  
 when the doores were shut and  
 stode in the myddes/and sayde.  
 Peace be with you. after that  
 said he to Thomas / bring thy  
 fynger hyther / and se my han:  
 des/and brynge thy hande and  
 thurst it in to my syde/& be nat  
 saythlesse / but byleuyng Tho:  
 mas answered and sayde vnto  
 hym. my lord and my god Iesus  
 sayde vnto hym. Thomas bycau:  
 se thou hast sene me therfore  
 thou byleuest. Happy are they  
 that hath nat sene/& yet byleue

And many other signes dyd Je:  
 sus i the p'sence of his disciples/  
 which are nat wyrtte in this bo:  
 ke. These are wyrtten that ye  
 myght byleue that iesus is chy:  
 ste the sone of man/and that in  
 byleuyng / ye myght haue lyfe  
 thozowe his name.

**T**he Bystel on the. ij. Sunday  
 after Easter daye the fyrst p'stel  
 of Peter. the. ij. chapter.

**M**ost dere beloued brethren  
 Christe suffered for vs / le:  
 uynng vs an insample / that ye  
 shuld folowe hys steppes / which  
 dyd no synne/neither was the  
 re gyle found i his mouth / with  
 when he was reupled / reupled  
 nat agayn / when he suffered/he  
 thretened nat/but remytted the  
 cause to hym that iudgeth rygh:  
 teously / which hys owne selfe  
 bare our synnes in his body on  
 the tree / that we shuld be deliue:  
 red fro synne and shulde lyue in  
 ryghtwysenes by whose stryppes  
 ye were healed / for ye were as  
 sheape goyng astraye / but are  
 now returned vnto the shephe:  
 de and bysshop of your soules.

**T**he Gospell on the second  
 Sunday after Easter day. the  
 x. chapter of Iohan.

**I**esus said to his disciples  
 I am the good shepherde /  
 the good shepherde gyuerth  
 lyfe for the shepe / an hyed  
 nat / which is nat the shepherde

neither the ſhepe are hyſ owne  
ſeyth the wolfe commyng & lea-  
ueth the ſhepe & flyeth / and the  
wolfe catchet them / & ſcattereth  
the ſhepe. The hyzed ſeruaunt  
ſeyth / bycauſe he is an hyzed  
ſeruaunt / & careth nat for the ſhe-  
pe. I am the good ſhepherde / &  
knowe mine / & am knowe of mi-  
ne. As my father knoweth me /  
ſo knowe I my father / And  
I gyue my lyfe for the ſhepe / &  
other ſhepe I haue whiche are  
not of this fold / them alſo muſt  
I byyng / that they may heare  
my voyce / and that theyare may  
be one floke / and one ſhepherde.  
¶ The Booke on the. iiij. Son-  
day after Eaſter daye The fyrſte  
part of Peter the. ij. cha. C.

**O**ft dere beloued brethre  
I beſeche you as ſtraun-  
gers & pylgrimes / abyſtayne fro  
worldly luſtes / whiche fyght a-  
gainſt the ſoule & ſe that ye ha-  
ue honeſt conuerſacyon amonge  
the gentyles that they whiche  
perſecute you as euyl doars may  
ſee your good workes & prayſe  
you in the daye of viſytacyon /  
ſubmit your ſelues vnto al ma-  
giſtracyon of man for the lordes  
ſake / whether it be vnto the  
kinge as vnto the cheyfe heed /  
or vnto the rulers / as vnto  
theſe that are ſent of hym / for the  
punyſhment of euyl doars / but  
in the laude of theſe that do well /

for ſo is the wyl of god / that ye  
put to ſilence the ignorancye of  
the folyſſhe man / as free / & nat as  
haupng the libertye for a cloke  
of malycyousnes but euē as the  
ſeruautes of god / honour al man /  
loue brotherly ſelyſſhopp feare  
god & honour the kyng / ſeruaun-  
tes obey your mayſters with all  
feare / nat onely yf they be good  
& courteous / but alſo thoughe  
they be frowarde / for it cometh  
of grace in Chriſt ieſus our lord.  
¶ The Goſpel on the. iiij. ſoday  
after Eaſterday the. xvi. chap-  
ter of Johan. D.



**I**eſus ſayd to his diſciples  
after a whyle ye ſhall nat  
ſe me / & agayne after a whyle ye  
ſhall ſe me. for I go to the fa-  
ther / theſe ſayde ſome of his diſcy-  
ples betwene theſe ſelues / what  
is this that he ſayth vnto vs /  
After a whyle ye ſhall nat ſe me /

D. iiij

## The Byssels and Gospels

agayn after a whyle ye shall  
se me / & that I go to the father.  
They sayd therfore what is thys  
that he saith after a whyle / we  
can nat tell what he sayth. Jhesus  
perceaued that they wold are  
hym / & sayd vnto the. This is it  
that ye equyre of byrwene your  
selues / that I sayd after a whyle  
ye shal nat se me / & agayne /  
after a whyle ye shal se me. Ther  
rely berely / I say vnto you / ye  
shall wepe and lament / and the  
worlde shal reioyce / ye shal sor  
rowe / but your sorowe shall be  
turned to ioye / A woman when  
the trauayleth hath sorow / by  
cause her houre is come / but as  
soone as she is deliuered of the  
chylde / she remembreth nomore  
the anguysshe. for ioye that a  
man is borne in to the worlde.  
And ye now are in sorowe / but  
I wyl se you agayn / And your  
hertes shal reioyce / and your  
ioye shal no man take from you.  
¶ The Byssel on the. iiii. Son  
day after Easter day. The fyrst  
chapiter of James. C.

**M**ost dere beloved brethre  
euery good gyfte / and euery  
perfyte gyfte / is from aboue  
and cometh downe / from the  
father of lyght / with whō is no  
barpablenes / neyther is he cha  
unged vnto darkenes. Of his  
owne wyl begate he vs with  
the word of lyfe / that we shulde

be the fyrst fruytes of his crea  
tures. Wherfore dere brethren  
lette euery man be swyfte to he  
are / slowe to speke / and slow to  
wraath / for the brath of mā wro  
keth nat that whiche is ryghte  
teous before god. wherfore laye  
a parte all fylthynes / al super  
fluyte of malycyousnes. And  
receaue with mekenes the word  
that is grafted i you / whiche  
is able to saue your soules.

¶ The Gospel on the. iiii. Son  
day after Easter daye the. xli.  
chapiter of Johan. B.



**I**esus sayd to his disciples  
now I go my waye to hym  
that sent me. And none of you  
arcth me / whither goest thou  
but bycause I haue sayde such  
thynges vnto you / your hertes  
are ful of sorowe. Neuertheles  
I tell you the trueth / it is expe  
dyent for you that I go awaye



for yf I go nat awaye/that co:  
fater wyl nat come vnto you/  
but if I departe I wyl ſede hi  
vnto you. And whē he is come/  
he wyl rebuke the worlde of ſyn  
ne/ & of ryghwylenes & of iudge  
mēt of ſynne/ bycauſe they hyle  
nat on me/ of ryghwylenes  
bycauſe I go to my father / & ye  
ſhall ſe me no moze. And of iud:  
gemēt/ bycauſe the cheyfe ruler  
of thys worlde is iudged all re:  
pē. I haue yet many thynges  
to ſay vnto you / but ye can nat  
heare the awaye nowē. How be  
it whē he is com I meane the ſpi  
rite of truth he wyl tech you all  
truth. He ſhall nat ſpeake of hi  
ſelf but what ſoener he ſhal hea  
re / that ſhal he ſpeke / & he wyl  
ſhew you thyngs to com he ſhal  
glozifye me / for he ſhall receaue  
of mine & ſhal ſhew vnto you. Al  
thynges that the father hath/  
are myne. Therefore ſayde I vn:  
to you / that he ſhall take of my:  
ne and ſhewe vnto you.

The ſpykel on the. v. ſōday  
after Eaſter day / whiche is the  
next ſōday before the crolle da:  
ys / the fyrſt cha. of James. D.

**M**ost dere beloued bre:  
thren ſe that ye be do:  
ers of the worde / & nat  
hearers onely / deceayng your  
ſelues with Sophiſtrye  
yf any heare the worde & do  
nat / he is lyke vnto a mā that

beholdeth his bodely face in a  
glaſſe / for as ſoone as he hath  
loked on hym ſelfe he goeth his  
waye / & hath immediatly for got:  
ten what his faſſion was / but  
who ſoener loketh i the parſyte  
lawe of lybertye & xtinueth the:  
rin (yf he benat a forgetful hea:  
ter / but a doer of the worde) he  
ſhal be happye i his dede yf any  
man amōge you ſeme deuoute/  
& refrayne nat his tōge / but de:  
ceyue his owne herte / this mā:  
nes deuocyon is t bayne. Sure  
deuocyon & vndeſpiled before god  
the father / is this. To viſite the  
frēdles & wydowes in theyr ad:  
uerſite / & to kepe hym ſelfe vn:  
spotted from the worlde.

The Goſpel on the. v. ſōdaye  
after Eaſter day whiche is the  
next ſondaye before the Crolle  
dayes the. xvi. cha. of Johā. E.



**I**esus ſayde vn  
to his diſcy:  
ples / verely verely  
I ſaye vnto you / w:  
hat ſo euer / ye ſha. l  
aſke the father i my  
name / he wyl gyue  
it you / hetherto ha:  
ue ye aſked nothyng i my name  
aſke an ye ſhall receaue it / pou:  
re ioye may be full. Theſe thyn:  
ges haue I ſpoken vnto you  
in prouerbes / the time wyl  
come / when I ſhall ſpeake no  
moze to you in prouerbes / but

## The Bytels and Gospels

I shal shew you playnly fro my father. At that daye shal ye aske in my name / & I saye nat vnto you that I speake vnto my father for you for the father hym selfe loueth you / because ye haue loued me / and haue beleued that I came out fro god. I wete out fro the father and came in to the world. I leaue the world agayne / and go to the father. His discyples sayde vnto hym: beholde nowe speakest thou playnly / and thou blest no proverbs. Now we know that thou vnderstandest al thynges / and nedest nat that any man shulde aske the any questyon. Therfore beleue we that thou comest from god.

The Bytelle on Mondaye  
in the Crosse dayes. The. v.  
Cappter of James. D.

**M**ost der beloved brethren knowlege youre fautes / one to another and praye one for another / that ye maye be healed. The prayer of a ryghteous man auaylet muche / yf it be feruēt. Elias was a man in daunger to trybulacyon as we are / and he prayed in his prayer / that it myght nat raine And it rayned nat on the earth by the space of thre yeres & syre monethes. & agayne he prayeth and the heuen gaue rayne / and the erth brought forth her frute

if any of you erre from the truth and another conuert hym / let the same knowe / that he which conuerted the synner fro goyng a straye out of his waye / shall saue a soule from deth / and shall hyde the multytude of synnes.

The Gospell on Mondaye  
in the Crosse dayes the. xi.  
Chapiter of Luke. B.



**I**esus sayd vnto his discyples whiche of you shuld haue a frende and shulde go to hi at mydenyght / and sayd vnto hym frende lend me thre loues for a frende of myne is com out of the waye to me / & I haue nothing to set before hym and he within shulde answere & sayd: trouble me nat / nowe the doze is nowe syt / & my seruauntes are with me i the chāber. I can nat arple and gyue them vnto the. I say

into you thoughe he wyl nat  
 geue hym bycause he is  
 his frende yet bycause of his in-  
 portunitie he wolde geue hym  
 as many as nedeth/and I  
 ſaye vnto you/afke/ & it ſhall be  
 geue you. Seke & you ſhal fynde  
 knoche/ & it ſhal be opened vn-  
 to you for euery one that asketh  
 receaueth/ & he that ſekeſh fyn-  
 deth/and to hym that knocketh  
 ſhal it be opened. ¶ If the ſone  
 afke breade of any of you / that  
 is a father/wyll he geue hym a  
 ſtone. Or if he afke fyſhe / wyll  
 he for a fyſhe geue hym a ſerpēt  
 Or if he afke an egge/wyll he of-  
 fre hym a Scorpyon? ¶ If ye then  
 whiche are euyl/can geue good  
 gyftes vnto your chylde? How  
 moche moze ſhal your father of  
 heuen geue the holy ghoost to  
 them that deſyre it of hym.

**¶ The ſpyll on the aſcenſyon**  
 euen. The. iiii. chapyter  
 of the Actes of the  
 Apoſtels. B.

**U** The multitude of the  
 the blyueth were of  
 one hert & of one ſoule  
 Alſo none of the ſayde/that any  
 of the thynges which he poſſeſ-  
 ſed was his owne / but had al-  
 thynges comē / and with great  
 power gaue the Apoſtels wyt-  
 nes of the Reſurreccyon of oure  
 lord Jeſu Chriſt/ & great grace  
 was with the all. Neyther was

ther any ambge the that lacked  
 for as many as were poſſeſſors  
 of landes or houſes ſold them &  
 brought the price of the thyngs  
 whiche were ſolde & layde it do-  
 wne at the. Apoſtels fete/ & di-  
 ſtribucyd was made vnto euery  
 mā accordyng as he had nede.

**¶ The Goſpel on the aſſency-**  
 on euen the. xxv. Chapyter  
 of Johan. A.



**I**esus lyfted  
 vp his eyes  
 heuē & ſayd  
 father the houre is  
 come / gloryfy thy  
 ſone/that thy ſone  
 may gloryfy the.

As thou haſt geue  
 hym power ouer all fleſhe/that  
 he ſhulde geue eternall lyfe to  
 as many as thou haſt geue him  
 This is lyfe eternall that they  
 myght knowe the / that onely  
 very god/ & whom thou haſt ſent  
 Jeſus Chriſt. I haue gloryfyed  
 the on the earth. I haue ſynf-  
 hed the worke whiche thou ga-  
 ueſt me to do/ & nowe gloryfy me  
 thou father with thyne owne  
 ſelfe/with the glory whiche I  
 had with the yet the world was  
 I haue declared thy name vnto  
 thoſe which thou gaueſt me out  
 of the worlde. Thyne they were  
 & thou gaueſt the me/ & they ha-  
 ue kepte thy ſayēges. Now ha-  
 ue they knowe that al thynges



## The Byssels and Gospels

what soener thou hast gyuen me/  
are of the. For I haue gyuen vn-  
to the the wordes/whiche thou  
gauest me/& they haue receyued  
the & haue knowen surely that  
I came out fro the/& haue bele-  
ued that thou dyddest send me.  
I pray for the. I prayed nat for  
the worlde / but for the whiche  
thou hast gyuen me / for they are  
thyne / & al myne are thyne / and  
thyne are myne / & I am glozy-  
fied in the. And nowe am I no-  
more in the worlde / but they ar-  
in the worlde and I come to the

**The Byssell on the Ascensyō**  
**Daye. The fyrste chapter of the**  
**Actes of the Apostels. A.**

**S**ynt Luke which wro-  
te the Actes of the Apo-  
stels sayth i the former  
creatyse (ere frēd theo-  
phil) I haue writte of all that  
Jesus begē to do / and theache  
vntyll the daye in the which he  
was taken vp after that he tho-  
roughe the holy ghoost hath gy-  
uen comaundemētes vnto the  
Apostels/whiche he had chosen/  
to whom also he shewed him sel-  
fe a lyue after his passyon / by  
many tokēs apperyng vnto the  
foryt dayes / & spake vnto them  
of the kyngdome of god / & ga-  
thered the to gyther / and com-  
maunded the that they shulde  
nat departe from Ierusalē / but  
to wayte for the promise of the

father / whereof ye haue herde  
of me. For Iohā baptyfed with  
water / but ye shall be baptyfed  
with the holy ghoost / & that wit-  
hin this fewe dayes. when they  
were com togyther. They asked  
of hym sayēg. Lordē wylte thou  
at this tyme restore agayne the  
kyngdome to Israel? He sayed  
vnto the it is nat for ye to know  
the tymes or seasons which the  
father hath put i hys own power  
but ye shall receaue power of  
the holy ghoost / whiche shall  
come on you. And ye shal be wy-  
nesses vnto me in Ierusalem /  
in all Jewry / and in Samary /  
euen vnto the worldes end / and  
whan he had spoke these thyn-  
ges / whyle they beheld he was  
taken vp and a cloude receaued  
hym vp out of theyr syght / and  
whyle they loked stedfastly vp  
to heuen as he went / Beholde  
two mē stode by them in whyte  
clothyng whiche also sayd / ye  
men of Galyle? why stand ye ga-  
syng vp in to heuen. This same  
Jesus whiche is taken vp from  
you in to heuen / shal so come/  
euen as ye haue sene hym go in  
to heuen.

**The Gospel on the Ascensi-**  
**on daye the .xvi. chapter**  
**of Marke. C.**

**A**fter that Jesus appe-  
red vnto the elenē as  
they sate at meate / &



cast in theyr thet theyr vnbelefe  
and hardnes of herte / because  
they beleued nat them / whiche  
had sene him after his resurrec-  
tyon / and he sayde vnto them /  
Hoe in to all the worlde / and  
preache the Gospel to al creatu-  
res / and he that byleueth / and  
is baptyſed ſhal be ſaued / and  
he that byleueth nat ſhall be  
dampned. And theſe ſygnys  
ſhal folowe them that ſhall by-  
leue in my name / they ſhall caſt  
out deuyls / and ſhall ſpeake  
with new tonges / and ſhall kyll  
ſerpentes / and yf they drynk any  
deedly thyng / it ſhall nat hur-  
te them / they ſhal laye theyr ha-  
des on the ſycke and they ſhall  
recouer. So them whē our lord  
Jeſus had ſpoken vnto them /  
he was receaued in to heuen / &  
is ſette downe on the ryght hā:

de of god / and they went forth /  
and preached euerywhere. And  
our lord wrought with the  
& confyrmēd theyr preachynge  
with myracles folowynge.

**T**he ppyſtel on the ſondaye  
after the aſſenſyō daye the fyrſt  
ppyſtel of Peter & the. iiii. cha. B.

**M**ost dere beloued bre-  
thren be ye diſcrete / &  
watche i prayers / but  
aboue all thynges / haue ſeruſt  
loue amonge you / for loue coue-  
ret the multitude of ſynnes. Be  
ye harberours one to another /  
and that without grudgyng /  
as euery man had receaued the  
gyfte / miniſter the ſame one to  
another / as good miniſters of  
the manyſolde grace of god. Vt  
any man ſpeke / let him talke as  
though he ſpake the wordes of  
god. Vt any mā miniſter / let him  
do it as of the habyltye whiche  
god miniſtreth vnto hym / that  
god in al thynges may be glori-  
fyed thozowe Jeſus Chriſte.

**T**he Goſpell on the ſondaye  
after the aſſenſyō daye the  
xv. Chapter of Iohn. D.



**I**eſus ſayd vn-  
to his diſcy-  
ples / whē the cōſor-  
ter is come whome  
I wyll ſed vnto you  
fro the father whi-  
che is the ſpyrte  
of verite / whiche

## The Bystels and Gospels

procedeth of the father/he shall  
testyfy of me and ye shall beare  
wytnes also/bycause ye haue  
ben with me fro the begynning.  
These thynges haue I sayd vn-  
to you/bycause ye shulde nat be  
hurte in your fayth. They shal  
excommunicate you/ye the time  
shal come/that who soeuer kyl-  
leth you/wyl thynke that he  
doth god true seruyce. And such  
thynges wyl they do vnto you/  
bycause they haue nat knowen  
the father/neither yet me. But  
these thynges haue I tolde you  
that when that houre is come/  
ye myght remember them that  
I tolde you so.

**T**he bystel on wytson son-  
day/the second Chappter of the  
actes of the Apostels. A.

**W**hen the fyrte dawe was  
come which is witson son  
dawe / the Apostels with  
one accord were gather-  
red togyther in one place. And so  
deely there cam a soude fro heuē  
as it had ben the comynge of a  
myghtywynde/& it fylled al the  
house where they sat. And there  
apered vnto the clouē tōges/as  
they had bene fyre/& it late vpo  
eache of the/& they were all fol-  
led with the holy ghoost/& begā  
to speak with oher tōges/euē  
as the spiryte gaue the vterali-  
ce. There were dwelling at Je-  
rusale Jewes/devoute mē/whi-

che were of al nacys vnder he-  
uen. whē this was nopsed abou-  
te/the multytude cam to gyther  
& were astonyed / bycause that  
euery mā herde the speake in his  
owne tōge. They wondered al  
meruayled sayenge among the  
selues loke are nat all these whi-  
che speake of galyle:& howe hea-  
re we euery mā his owne tōge/  
wherin we were borne? Par-  
thyans/Agedes/& Elamites / &  
the shabiteres of Mesopotamia  
of Jewry/Capadocia. Pontus/&  
of Asia/Phrygia, Capphilia & of  
Egypte/& of the partyes of Li-  
bia/whiche is besyde Sirene/&  
strangers of come/iewes/& pro-  
selites/Grekes / & Arabias/we  
haue herde them speake with  
our own tonges the great wor-  
kes of god.

**T**he Gospel on wytson son-  
dawe the. xiiij. chappter of  
Johā. E



**I**esus sayde vn-  
to his disciple  
ys any mā loue me/  
& wyl keape my sa-  
yenges. My father  
also wyl loue hi and  
we wyl com vnto hi  
& wyl dwell with hi  
Be that loueth me nat/kepeth  
nat my sayenges/& the wordes  
whiche ye heare are nat myne  
but the fathers whiche sent me/  
This haue I spoken vnto you



heing yet presete with you / but  
the conforter whiche is the holy  
ghost (whome my fater wyll gy  
ue i my name) shall teache you  
all thynges / & bynge all thyng  
ges to your remembraunce / what  
so ever I haue tolde you / Peace  
I leaue with you / my peace I gy  
ue vnto you / nat as the worlde  
gyneth / gyue I vnto you / let  
nat your hartes be greaued / ney  
ther fere ye / We haue herd how  
I sayd vnto you. I go & come a:  
gain vnto you / yf ye loued me ye  
wolde verely reioyce / bycause I  
sayd. I go vnto the fater / for  
the fater is greater the I. And  
now haue I shewed you before  
it is / that whē it is come to pas  
se. Ye myght blyue. Hereafter  
wyll I nat talke many wordes  
vnto you / for the cheyf ruler of  
this worlde cometh and hath  
naught i me / but that the worl  
de may know that I loue the fa  
ther / and as the fater gaue me  
commaundement / euē so do I.  
¶ The Gospell on the mondaye  
in the wylson weke the. x. cha.  
of the Actes of the Apostels. f.

**P**eter opened his mou  
th & sayd. Iesuschmann  
ded vs to preache vnto  
the peoples to testifie /  
that it is he that is ordeyned of  
god a iudge of quye & deed / to  
hym gyue all the prophetes  
wytnes / that thorow his name

shall receaue remissio of synes /  
all that blyue in hym / & whyle  
Peter yet spake these wordes /  
the holy ghost fell on all them  
whiche heard his paching / And  
they of the Circisclyd / whiche  
belened were assopned as many  
as came with Peter / because  
that on the gentyles also was  
shed out the gyft of the holy  
ghost / for they herd the speake  
with tonges and magnifye god.  
The answered Peter ca any mā  
for byd water that these shulde  
nat be baptised / which haue re  
ceaued the holy ghost as well  
as we. And he commaunded the  
to be baptised in the name of  
our lord Iesus Christe.

¶ The Gospell on Mondaye  
in the wylson weke the. iiii.  
Chap. of Iohā. B.



**I**esus sayde vnto a ruler a  
monge the Iherusles God

## The Bystelz and Gospels.

so loued the world, that he gaue his onely sone for the entee / the none that beleue in hym shulde perpe / the but shulde haue euer lastyng lyfe / for god set nat his sone i to the world to condempne the world / but that the world thozowe hym myght be saued. he that beleuyth on hi shall nat be condempned. but he that beleueth nat is condempned al redy / because he beleued nat i the name of the onely sbe of god / And this is the cōdēpnacyon. That lyght is cō in to the world & the men haue loued darknes moze the lyght / because they dedes were euyl / for every man that wyl euyl hateth the lyght neyther cōmeth to lyght lest his dedes shulde be reponed but he that wyl the trueth cometh to the lyght / that his dedes myght be knowen / how that they are wrought in god.

**The Bystell on the tewysday**  
in the wylsone weke the. viij.

Chapter of the Actes of the  
Apostels. B.

**W**hen the Apostels whiche were at Iherusalem herd say that samaria had receaued the worde of god / they sent vnto the peter & iohann / whiche when they were come prayed for the / that they myght receaue the holy ghost / for as yet he was come on none of them / but they

were baptised onely i the name of Christ Iesu. Then layde they theyr hādes on them and they receaued the holy ghost.

**The Gospell on the tewysday**  
in the wylsone weke  
the. x. Chapter of  
Iohan. A.

**I**esu sayd vnto his disciples verely verely I saye vnto you who so euer entereth nat i by the doze in to the shepe fold but climeth vp some other way he is a thefe / & a robber. He that goeth i by the doze is the shepherde of the shepe. To this man the porter openeth the doze / and the shepe here his voyce / and he calleth his owne shepe by name / and he leadeth them out / & when he hath sent forth his owne shepe / he goeth before them / & the shepe folow hym / for they knowe his voyce. A straunger they wyl nat folowe / but wyl fly from him / for they know nat the voyce of strangers. This maner al sayege spoke Iesus vnto them / & they vnderstode nat what thynges they were / whiche he spake vnto them. Then sayde Iesus vnto them agayn. Verely verely I say vnto you / that I am the doze of the shepe. All euen as many as came before me / are theues & robbers / but the shepe dyd nat heare them. I am the

dore / by me yf any man entre  
in he ſhal be ſafe / and ſhall go  
in and out / and fynde paſture.  
The theſe commerch nat but for  
to ſeale / kil / & deſtroy / I am co-  
me that they myght haue lyfe /  
& haue it the more habſdantly

The ſpytel on wednys day in  
the witſon weke the. ii. chap. of  
the Actes of the Apoſtels. C.

**P**eter ſtept forth with the  
cleue / & lyfte vp his voyce  
and ſayde vnto them / ye men of  
Jewry and al ye that inhabyte  
Jeruſalem / be this knowe vn-  
to you / and with your eares  
here my wordes. Theſe are nat  
honke as ye wene for it is yet  
but the thyrde houre of the day  
but this is that which was ſpo-  
ken by the prophet Jothell. It  
ſhal be in the laſte dayes (ſayth  
god) of my ſpyrite I wyl pow-  
re out vpo all fleſhe / and your  
ſones and your doughters ſhal  
prophesye / and your yong men  
ſhal ſe vſpſons / and your olde  
men ſhal dreame dreames /  
and on my ſeruauntes / and on  
my hand maydens. I wyl pow-  
re oute of my ſpyrite in thoſe  
dayes / and they ſhal prophesy /  
and I wyl ſhewe woundes in  
heue aboue / & tokes i the earth  
byneth / blode & fyre & the va-  
pour of ſmoke. The ſon ſhall be  
turned i to darknes / & the moo-  
nel to blode / before that gret &

notable day of the lordes ſhall co-  
me / & the tyme ſhall come / that  
who ſoeuer ſhal cal on the na-  
me of the lord / ſhall be ſaued.

The Goſpel on the wednys-  
daye in witſon weke the  
vi. Cha. of Jothell. E.

**I**ſus ſaid vnto his diſciples  
& to the cōpany of the Je-  
wes. No mā cā come vnto me ex-  
cept my father whiche hath ſe-  
te me drawe hym / & I wyl capte  
hi by at the laſt daye. It is writ-  
te i the pphetes. And they ſhall  
all be taught of god. Euery mā  
whiche hath he herde & lerned of  
the father cometh vnto me nat  
that any mā hath ſene the fa-  
ther / ſaue he whiche is of god.  
The ſame hath ſene the father.  
Merely merely. I ſay vnto you  
he that beleueth on me hath e-  
uerlaſtyng lyfe. I am that brea-  
de of lyfe / your fathers byd eate  
Manna in wyldeſnelle / and  
arre deed. This is the bzeade  
whiche cometh from heuen /  
that he whiche doth eate of it /  
ſhulde nat dye. I am that ly-  
uynge bzeade which came downe  
from heuen / yf any man eate  
of this bzeade / he ſhall lyue for-  
euer. And the bzeade that I wyl  
gyue is my fleſhe / which I wil  
gyue for the lyfe of the worlde.  
The ſpytel on Writynge Sd-  
daye. The. iiii. Chapter of the  
Reuelacyon of ſaynt Jothell. A.



## The Bykels and Gospels.

**L**oked vp & sawe a doz. fowre beestes had eche one of  
open i heuen / & the fyrst them. vii. wynges about hym /  
voyce whiche I heard / and they were ful of eyes with  
as it were of a trompet: i / and they had no rest day nee  
te talkyng with me / whiche ther nyght sayeng. Holy / holy /  
sayde / come vp hyther / & I wyl holy / lord god almighti which  
shewe the thynges whiche mu- was / and is / and is to come.  
ste be fulfylled here after / & im- And when these beestes gaue  
mediatly I was i the spirite / & glozy / honour / and thanks to  
beholde / a seate was put in he- hi that sate on the seate / which  
uen and one sate on the seate / lyueth euermore / the. xiiii. el-  
and he that sat was to loke vp ders fell downe before hi that  
pon lyke vnto a Jaspere stone / sate on the trone and worshyp-  
and a Sardyne stone / & there ped hym that lyueth euer / and  
was a rayne bowe aboute te caste theyr crownes before the  
seate / to loke vpon lyke vnto trone sayeng / thou art worthy  
an Emerald / and aboute the lozde to receaue glozy / honour /  
seate were. xiiii. seates / and I and power / for thou hast creas-  
saw on the seates. xiiii. elders. ted al thinges / & for thy willes  
fyrtinge clothed in whyte ray- sake they are & were created.  
ment / and had on theyr hedes The gospel on Trinite soday  
crownes of golde / and out of of the. Th. thyrde ep. of Iohn. &  
the seate proceded lghyniges.  
and thondrynges and voyces /  
and there were. vii. lampes of  
fyre burnyng before the seate /  
whiche are the. vii. spirites of  
god / and befoze the seate there  
was a see of glasse / lyke vnto  
Crystall / and in the myddes of  
the seate / & rounde aboute the  
seate / were. iiii. beestes full of  
eyes befoze and behynde / and  
the fyrst beest was lyke a lpon /  
the seconde beest lyke a Calfe /  
and the thyrde beest had a face  
as a man / and the fourthe beest  
was lyke a flyeng Eagle / & the



**T**here was a man of the  
pharises named Niche

hauens a ruler among the Jew: he came to Iesus by nyght and sayde vnto hym. Mayster we know that thou arte a teacher / whiche art come fro god / for no mā coulde do suche miracles as thou doest except god were with hym. Iesus answered & sayd vnto hym. Merely merely I say vnto the / except that a man be borne a newe / he can nat see that kyngdome of god. Richodemus sayd vnto hi. How cā a mā be borne whē he is olde? Can he entre in to his mothers wōbe & be borne agayne? Iesus answered. Merely merely I saye vnto the / except that a man be borne of water / & of the spirite / he can not entre in to the kyngdome of god. That whiche is borne of the flesche / is flesche & that which is borne of the spirite is spirite / I maye nat that I sayd to the / ye must be borne a newe. The wind bloweth wher he lysteth / & thou hearest his sound / but thou canst nat tell whense he cometh / and whither he goeth. So is every man that is borne of the spirite. Richodemus answered and sayd vnto hym / howe cā the se thynges be. Iesus answered and sayd vnto hym / Arte thou a maister in Israel / and knowest not these thynges. Merely merely I say vnto the we speak that we knowe / and testifie that we

haue sene / & ye receaue nat our witnes / yf I haue told you earthly thynges / and ye haue nat beleued / how shulde ye beleue if I shal tel you heuenly thynges. And no man hath ascended vp to heuen / but he that came downe from euen / that is to say the sone of man / which is in heuen. And as Moyses lyfted vp the serpent in wylernes / euen so must the sone of man be lyfted vp / that no mā which beleueth in him perish / but haue eternal lif.

The ppsel on Corpus christi daye. the fyrst ppsel to the Corinthians / & the. xi. chapter. C.

**B**rethren that which I gaue vnto you I receaued of the lord / for the lord Iesu christ the same nyght the whiche he was betrayed toke breade and thanked & brake / and sayd / take ye and eate ye this is my body whiche is broken for you. This do ye in the remembraunce of me / after the same maner he took the cup when supper was done sayenge. This cup is the new Testament in my blode / this do as ofte as ye drynke it / in the remembraunce of me / for as often as ye shal eate this breade / and drynke of this cuppe / ye shal see we the lordes dethe / tyll he come. Wherefore who so euer shal eate of this breade / or drynke of the cuppe vnworthely / shall

## The Bytels and Gospels

be gylty of the body & blode of the lord. Let a mā therfore exa myn him selfe / & so let hym eate of the breade & drinke of the cup pe / for he that eteth & drynketh vnworthely / eateth and dryn keth his owne dampnacyn. Bpcause he maketh no differē ce of the lordes body.

**The Gospel on corpe xpi day**  
The. vi. chapi. of Johan. F.



**I**esus sayde vnto his di scyples & to the cōpany of the Jewes / my fleshe is meate I dede / and my blode is drynke in dede. He that eateth my fleshe / & dryn keth my blode dwelleth in me. And J in hym as the lypynge fa ther hath sente me euē so I yue J by my father / & he that eateth me shall yue by me. This is the breade whiche came frō heuen / nat as your fathers haue eaten

Manna / & are deed. He that et teth of thys breade shall lyue euer.  
**The Bytel on the fyrst Son:**  
day after Trinite sondaye The iiii. chapiter of the fyrste Bytel of Johan. B.

**M**ost dere blyoued brethre God is loue in this apper red the loue of god to vs war de / bpcause that god sente his only begottē sone in to the worl de / that we myght lyue thowome him / herein is loue / nat that we loued god / but that god loued vs / And sent his sone to make agrement for our synnes. Werc ly blyoued yf god so loued vs we / ought also to lou one ano ther / no man hath sene god at any tyme / yf we loue one ano ther god dwelleth i vs and his loue is partye in vs. Wercby knowe we / that we dwell i him / and he in vs / bpcause he hath gyuen vs of his spiryte. And we haue sene and do testyfy that the father sent his sone / whiche is the sauour of the world / who soeuer ffeleth that Iesus is the sone of god / in hym dwelleth the god / and he in god. And we haue knowen and by leued the loue that god hath to vs. God is loue / and he that dwelleth in loue / dwelleth in god / and god in hym / herein is the loue partye in vs / that we shulde haue truste in the daye



Judgement/for as he is/ euen  
are we in this world. There  
no feare in loue / but partyte  
one casteth out all feare / for  
there hath paynfulnes he that  
loareth is nat partyte in loue.  
The loue hym/for he loueth vs  
firste. Yf a man sayde / I loue  
god/and yet hather hys brother/  
he is a lyer. Howe came he that  
loath nat his brother / whom  
he hath sene / loue god / whome  
he hath nat sene. And this com-  
mandement haue we of hym/  
that he whiche loueth god shul-  
de loue his brother also.

The Gospel on the fyrste son-  
day after Trinite sondaie The  
chapiter of Luke.



**E**esus put forth a para-  
ble bnt his dyscyples  
sayd / there was a cer-  
teyne riche mā / which

was clothed in purple and fyne  
raines / & fared delyciously eue-  
ry day. And there was a certay-  
ne begger named Lazarus / which  
laye at his gate full of sores / de-  
syryng to be refrefshed with  
the cōmes whiche fel fro the ri-  
che mānes borde. Neuertheles  
that dogges came & lycked his  
sores. And it fortuneth that the  
begger dyed / and was carryed by  
the angels in to Abrahams bo-  
some. The ryche mā also dyed / &  
was buryed / and beynge in hell  
in tormentes / he lift vp his eyes  
and sawe Abraham a farre of /  
And Lazarus i his bosome and  
cryed / and sayde / Father Abra-  
ham haue mercy on me / & send  
Lazarus that he maye dyppe the  
typpe of his fynger in water /  
and cole my tong / for I am tor-  
mented in this flambe / but A-  
braham sayde vnto hym sone /  
remembre that thou in thy lyfe  
tyme receauest thy pleasures  
& cōtrary wylle Lazarus payne /  
Now therfore is he comforted  
and thou art punysshed beyonde  
all this / bytwene you & vs ther  
is a greate space set so that they  
whiche wolde go from hense to  
you can nat / neyther may com  
from thēs to vs. When he sayd /  
I pray the therfore father / sen-  
de him to my fathers house / for  
I haue fyue brethrene / for to  
warne them / lest they also com

## The Psittels and Gospels

in to this place of tourment. Abraham sayde vnto hym / they haue Moyses and the prophetes / let them heare the. And he sayd / nay father Abraham / but if one came vnto them from the deed / they wold repent. He sayd vnto hi. If they here nat Moyses and the prophetes / neyther wyl they beleue / though one rose from deth agayne.

**T**he psittell on the.iiij. sonday after trinite sondaye the fyrste psittell of Iohn / & the.iiij. cha. C.

**M**euaple nat my brethzen though the worlde hate you / we knowe that we are traslated from deth vnto lyfe bycause we loue the brethzene. We that loueth not his brother abyde in deth. Whosoener hateth his brother / is a mansleer and ye know that no mansleer hath eternall lyfe abydyng in hym. Hereby perseauue we the loue of god in that he gaue his lyfe for vs. And therfore ought we also to gyue oure lyues for our brethzen. Whosoener hath this worldes good / & seeth his brother haue nede / & shutteth vp his chappyn fro hym / howe dwelleth the loue of god in hi. my babes let vs nat loue i worde neither in tog / but i dede & i berite.

**T**he Gospel on the.iiij. Sbday after Trinite sonday. The.iiij. chapitre of Luke. D.



**I**esus put forth a similitude to his dysciples sayenge. A certayne man ordeyned agreat supper and had many / & sente his seruante at supper tyme / to saye to them that were byddē / come / for all thynges are now ready. they all at ones began to make excuse the fyrst sayde vnto him / I haue boughte a cowne / and I muste nedes go & se it / I praye the haue me excused. And another sayd I haue boughte fyre poke of oxen and I go to plowe the / I praye the haue me excused. The thyrde sayde I haue maryed a wyfe / and therfore I can nat come. And that seruante went and brought his mayster word therof. Then was the good man of the house displeased / and sayd to his seruante. Go out quykely in to the stre

as quarters/and bynge i hy  
ther the pooze/s the maymed/s  
the halte/s the blynd. And the  
seruaunte sayd/lorde it is done  
as thou cōmaundest & yet there  
is poume. And the lorde sayde to  
the seruaunt/go out in to the hye  
wayes & hedges/ & cōpelle them  
to come in/that my house maye  
be fylled/ for I saye vnto you/  
that none of these whiche were  
hadden shal tast of my supper.

The p̄stle on the. iij. sōday  
after trinite sōday. The fyrste  
p̄stle of Peter/s the. v. cha. B.

**B**rethren submyt your sel:  
ues vnder the myghty hā  
nd of god that he maye exalte  
you/ when the tyme is come/  
of al your care to hym/ for he  
wylthe for you. Be sobre and  
watch/ for your aduersary the  
diuel as a roynge l̄yon wal:  
keth about/ sekyngh whome he  
maye deuoure / whome resyste  
he shall in the fayth remēbyng  
that ye do but fulfyll the same  
conspyrans / which are apoynt:  
ed to your brethrene that are i  
the worlde/ the god of al grace  
whiche called you vnto his eter  
nal glōrye by Chryste iesus shal  
glōwe self after ye haue suf:  
fered a lytel afflyccid make you p  
erfect/shal settle strēghth & stablysh  
you to hym be glōry and do  
honour for euer/and whyle the  
worlde enduret. Amen.

The Gospell on the thyrde  
sōday after Trinite Sōday.  
The. xv. chapiter. of Luke. A.



**I**n the p̄blycanes &  
the synners resor:  
ted vnto Iesus to  
heare him and the  
pharysles & scri:  
bes murmured sa:  
ying. He receaued to his p̄pany  
sinners/s eateth with thē. Thē  
put he forth this sympleude  
to thē sayēge. What mā of you  
hauyng an hōddred shepe/ if he  
lose one of thē/ dothe nat leaue  
nynty & nyne in the wyl dernes/  
& go after that whiche is lost vn  
tyl he fynde hi. and whē he hath  
founde him he putteth hym on  
his shulders with ioye / and as  
sone as he cometh home/ he  
callethe togyther his louers and  
neygghbours sayēg vnto thē/ re:  
ioyse with me/ for I haue founde

E iij



## The Psstels and Gospels.

my shepe whiche was losse / I saye vnto you / that ykewyse ioye shal be in heuen ouer one spinner that repenteth / more the ouer nygethy & nyne iuste per-  
sones / whiche nede no repen-  
taunce . Either what woman haun-  
genges .x. gortes / yf she lose  
one / doth nat lyghte a candel &  
swepe the house / and seke dili-  
gently tyl she fynde it. And when  
she hath founde it / she calleth  
hir louers and her neyghbours  
sayenge / Reioyse with me / for  
I haue founde the gorte which  
I hadde losse / ykewyse I saye  
vnto you / ioye is made i the pre-  
sence of the angles of god ouer  
one spinner the repenteth.

**The Psstel on the .iij. Son-  
daye after Trinite sonday  
The .viij. chapter to  
the Romayns. D.**

**B**rethren I suppose that the  
afflictions of this lyfe are  
nat worthy of the glozy to come  
whiche shalbe shewed vpon vs  
Also the feruente desyre of the  
creatures abydeeth lokyng whē  
the sones of god shal appere /  
bycause the creatures are sub-  
dued to vanpte agaynst theyr  
wyl / but for his wyl which sub-  
dued thē in hope / for the very  
creatures shalbe deliuered fro  
the bddage of corrupciō / i to the  
gloripous lybertie of the sones  
of god / for we know that enery

creature groweth with vs also  
and trauayleth in payne euen  
vnto this tyme / nat they onely  
but euen we also whiche haue  
the fyrste fruytes of the spirite  
mournē i our selues and wayte  
for the adopcyon / and loke for  
the deliuerance of our bodies.  
**The Gospel on the .iij. Son-  
daye after Trinite sonday The  
bi. chapter of Luke. f.**



**I**esus sayde vnto his disci-  
ples be ye merciful as your  
father is merciful. Judge nat /  
eye shal nat be iudged. Cōdem-  
ne nat / and ye shal nat be com-  
dempned. Forgiue / and ye shal  
be forgiuen. Gyue / and it shal  
be gyuen vnto you good mea-  
sure pressed downe shake toge-  
ther and runnyng ouer / shall  
men gyue vnto your bosomes.  
For with what measure ye mea-  
te with the same shall men mete

to you agayne. & he put fourth  
a symyltude vnto the. Can the  
blynde leade the blynde. do they  
nat both then fall to the dysche.  
The dysciple is nat aboue his  
master/enerp mā shal be pfecte.  
If he be as his mayster is. why  
sest thou a mote in thy bro-  
thers eye/and consyderest nat  
the beame that is i thyne owne  
eye/epther howe cast thou sape  
to thy brother / brother/let me  
pull out the mote that is i thy-  
ne eye/whē thou perceaneest nat  
the beame that is i thyne owne  
eye/epocryte caste out the bea-  
me out of thyn owne eye fyrste/  
and then shalt thou se pfectely  
to pul out the mote out of thy  
brothers eye.

The ppsell on the. v. Son-  
day after Trinyte sonday/the  
fyrste ppsel of Iher. and  
the. iij. chapter. A.

**B**rethren be ye al of  
one mynde / one lustre  
with another / loue as  
brethren / be petyfull be cour-  
teous / nat rendyng euyl for  
euyl/neither rebuke for rebuke  
but contrary wyle/blesse/remē-  
dyng that ye are thereto cal-  
led/euē that ye shulde be hepers  
of blesyng. If any man longe  
after lyfe / & louethe to se good  
dayes/let hym refrayne his tō-  
ge fro euyl/and his lippes that  
they speke nat gyle. Let hym

eschewe euyl & do good/let hym  
seke peace and ensue it / for the  
eyes of our lord are ouer the  
ryghteous/& his eares are ope-  
ned vnto theyr prayers/but the  
feare of our lord beholderh the  
that do euyl. Moreouer who is  
he that wylt harme you. If ye fo-  
lowe that whiche is good. Nat  
withstandyng happy are ye.  
If ye lustre for ryghtwysnes  
take/ye and feare nat thoughe  
they seme terribble vnto you/  
neither be troubled/but sancti-  
fye our lord god in your hert.

The Gospell on the. v. Son-  
day after Trinyte sonday.

The. v. chapter of  
Luke. A.



**W**hen the people passed by  
to Jers. to heare the wor-  
de of god / he stode by the  
lake of genezarech & sawe  
two schyppes stadyng by the la-  
ke. And he sayde vnto theym  
that they were

## The Bytels and Gospels.

gone out of the / and were was:  
 synge they: nettes and he en-  
 tred i to one of the shypes which  
 perteyned to Symon & praied  
 hym that he wolde thryste out  
 a lytel from the lande / & he late  
 downe and taught the people  
 out of the shyp / when he hadde  
 lefte speakynge / he sayde vnto  
 Symon / launche out in to the  
 depe / and let slype your nettes  
 to make a draught and Symon  
 answered & sayde to hym / may:  
 ster we haue laboured al nyght  
 and haue take nothyng / neuer  
 shelather at thy worde. I wyl  
 loose for the the net / and when  
 they had so done / they inclosed  
 a great multytude of fyshes / &  
 they: nette brake / but they ma-  
 de sygnes to they: felowes /  
 whiche were in the other shyp /  
 that they shuld come and helpe  
 them and they came / and fylled  
 both the shippes that they toke  
 agayne. when Symon Peter  
 sawe that / he fel downe at Je-  
 sus knees sayenge. Lorde goo  
 from me for I am a synful man  
 for he was bitterly assonged / &  
 all that were with hym / at the  
 draught of fyshes whiche they  
 toke / and so was also James &  
 Johh the sones of zebede / whi-  
 che were parteners with Symon  
 and Jesus sayd vnto Symon /  
 feare nat from henceforth thou  
 shalt catche men they brought

the shippes to lande / & forsoke  
 al and folowed hym.

**T**he Bytel on the .vi. Son-  
 daye after Trinyte sonday.

The .vi. chapiter to  
 the Romayns. A.

**B**rethren remembre ye  
 nat that al we whiche  
 are baptysed in the  
 name of Iesus Chryst  
 are baptysed to dye with hym /  
 we are <sup>2</sup>urped with him by bap-  
 tyme / for to dye / that lykewyle  
 as Chryste was rayled bp from  
 deth by the gloze of the father  
 euen so we also shulde walke in  
 a newe lyfe / for yf we be gratte  
 in deth lyke vnto hym / euen so  
 muste we be in the Resurreccib.  
 This we muste remiembze that  
 our olde man is crucifyed with  
 him also. that the body of synne  
 myght vterly be destroyed that  
 henceforth we shulde nat be ser-  
 uantes of synne / for he that is  
 deed / is iustifyed from synne.  
 wherfore yf we be deade with  
 Chryst / we byleue that we shal  
 lyue with hym / remembryng that  
 Chryst ones rayled from deth  
 dyeth no more / deth hathe no  
 more power ouer hym / for as  
 touchyng that he dyed / he dyed  
 concernyng synne / ones. And  
 as touchyng that he lyueth / he  
 lyueth vnto god. lykewyle yma-  
 gen ye also / that ye are deed  
 cernyng synne / but are a lyue bi



to god thowowe Jhesus Chryſt  
oure lord.

**T**he Goſpel on the. vi. Son:  
daye after Trinite ſunday  
the. v. chapiter of  
Mathewe. A.



**J**hesus ſayd vnto his diſc:  
ples verely I ſay vnto you  
except your ryghtwylnes/exce:  
de the ryghtwylnes of the Scri:  
bes/and pharyles/ye can nat  
entre i to the kyngdome of heuē  
ye haue herde it was ſayd vnto  
thē of the olde tyme. Thou ſhalt  
nat kyl/for who ſoener kylleth  
ſhal be in daſiger of iudgement  
but I ſaye vnto you who ſoener  
is angry with his brother ſhal:  
be i daſiger of iudgemēt. who ſo  
eyer ſayethe vnto his brother  
Racha/ſhal be i daſiger of a coli:  
cell. but who ſoener ſayeth thou  
fole/ſhal be i daſiger of hell fyre

Therfore whē thou offerette thy  
gyfte at the Altar/ & there re:  
membrest that thy brother hathe  
oughte agaynſt the/leue there  
thyne offering before the altar  
& go thy waye fyrſt and be re:  
conſyled to thy brother/ & thē  
come and offre thy gyfte.

**T**he Wyſel on the. viij. Son:  
daye after Trinite ſundaye. The  
vi. chapiter to the Romayns. W

**B**rethren I wyl ſpeke  
groſſly bycauſe of the  
ſtirmpte of your fleſhe  
as ye haue gyue youre membres  
ſeruaſites to vncleannes & ini:  
quyte/ frō iniquyte vnto iniquy:  
te/ euē ſo nowe gyue your mem:  
bres ſeruaſites vnto ryghtwyl:  
nes/ the ye may be ſactified/ for  
when ye were the ſeruaſites of  
ſynne/ ye were nat vnder ryghte  
wylnes. what fruyte had ye  
thē in two thynges/ wherof ye  
are nowe aſhamed/ for the ende  
of two thyngs is deſth. But now  
are ye delyuered frō ſynne/ and  
made the ſeruaſites of god/ and  
haue your fruyte that ye ſhuld  
be ſactified/ & the ende euerla:  
ſtinge lyfe / for the rewarde of  
ſynne is deſth/ but eternall lyfe  
is the gyfte of god/ thowowe Je:  
ſus Chryſte our lord.

**T**he Goſpell on the. viij. Son:  
daye after Trinite ſunday  
the. viij. chapiter. of  
Marke. A.

## The Bytels and Gospels.



**W**he there was a very gret company with Iesus and they had nothyng to eate Ies<sup>us</sup> called his discyples to hym/ & sayd vnto the. I haue compassyon on this people by cause they haue ben now with me thye dayes/ & haue nothyng to eate/ & if I shulde sende them away fastynge to theyr owne howses/ they shuld faynt by the waye / for dyuers of them came from farre. And his discyples answered hym/ where shulde a mā haue bread here in the wyl- dernes to satisfy these. And he asked them howe many Loues haue ye? They sayd/ seuen. And he commaunded the people to syt downe on the ground / & he toke the seue loues / gaue than- kes/ brake/ & gaue vnto his di- scyples to set befoze the/ & they

dyd sette the befoze the people/ & they had a fewe smal fyshes & he blyssed the & commaunded the also to be set befoze them/ & they dyd eate & were suffyled / & they toke vp of the broke meate that was left. vij. basketts ful/ & they that dyd eate / were in no- ber about fowze thousande and he sent them awaye.

**The Byssel on the. vij. Soday**  
after Trinyte Soday the. vij.  
cha. to the Romayns. C.

**B**rethren we are now det- ters/ nat to the fleshe/ to lyue after the fleshe/ for if ye ly- ue after the fleshe ye must dye/ but if ye mortifye the dedes of the bodye / ithorough helpe of the spiryte/ ye shal lyue / for as many as are led by the spiryte of god/ they are the sones of god for ye haue nat receaued the spi- rite of bondage to feare any mo- re/ but ye haue receauyd the spi- rite of addicyon wherby we crye Abba father. The same spiryte certisyeth our spiryte that we are the sones of god. If we be sones / we are also the heyres/ the heyres I meane of god/ and heyres annexed/ and to gyther with Christe.

**The Gospell on the. vij.**  
Sondaye after Trinyte  
sonday the. vij. Chap-  
ter of Mathewe. C.



**I**esus sayd vn to his discy-  
ples. Beware of  
fals pphetz whiche  
com to you i thepes  
clothyng / but in-  
wardly they are ra-  
uennyng wolues / ye  
shall knowe the by theyr fruyt  
Do men gather grapes of thoz-  
nes / or fygges of bzyres euen so  
euery good tree bryngeth forth  
good fruyte / but a corrupt tre  
bryngeth forth euyl fruyte / a  
good tre ca nat brynng forth bad  
fruyte / noz yet a bad tree can  
brynng forth good frute euery  
tree that bryngeth nat forth  
good fruyte / shal be hewē down  
& cast in to the fyre / wherfore by  
theyr fruytes ye shall knowe  
the. Nat al they that saye vnto  
me. Mayster / mayster / shal entre  
into the kyngdom of heuē / but  
he that doth my fathers wyl w-  
hicche is in heuē he shal entre in  
to the kyngdome of heuen.

**T**he ppsel on the. ix. soday af-  
ter trinyte soday the fyrst ppsel  
to the Corinthians & the. x. cp. B.

**B**rethren we may nat lust  
after euyl thyngs / as they  
lusted. Nepther be ye worshyp-  
pers of ydoles as were some of  
the accordyng as it is wrytten.  
The people face downe to care  
and drynke & rose bp agayne to  
playe. Nepther let vs commyt

fornicacy as some of the comyt  
ted fornicacy / & were destroyed  
in one day. xxviii. thousande. Nept-  
her let vs tēpte Christ / as so-  
me of the tēpted / & were destro-  
yed of serpentis. Nepther mur-  
mure ye / as some of the murmur-  
ed / & were destroyed of the de-  
stroyer. Al these thynges happe-  
ned vnto them for ensamples /  
& were wrytten to put vs in re-  
membraunce / whome the endes  
of the worlde are come vpon.  
wherfore lette hym that thyn-  
keth he standeth / take hede lest  
he fal. Ther hath none other tē-  
ptacyon takē you / but suche as  
soloweth the nature of mā / but  
god is saythful / which shal nat  
suffre you to be tempted aboue  
your strenght but shal in the  
middles of the temptacyō make  
away to escape out.

**T**he Gospell on the. ix. Son-  
dape after Trinyte soday the.  
xvi. Chapter of Luke. A.



**I**esus put  
forth a li-  
militude  
vnto his di-  
sciples sayenge.

There was a cer-  
tayne ryche man  
whiche had a bay-  
ly / that was accused vnto hym /  
that he had wasted his goodes /  
& he called hi / & sayde vnto hym  
Howe is it that I heare this



## The Epistles and Gospels.

of the: Byue accomptes of thy  
 baylyshyppe / for thou mayste  
 be no longer bayly. The bayly  
 sayde within hym selfe / what  
 shall I do? for my master wyll  
 take away fro me the baylyship  
 I can nat bygge / & to beg / I am  
 ashamed. I wot what I wyll do  
 that when I am put out of the  
 baylyshyppe / they maye receaue  
 me in to theyr howses. Then  
 called he al his maisters letters  
 & sayde vnto the fyrst how mo-  
 the owest thou vnto my master  
 and he sayde an hondred ton-  
 nes of oyle / and he sayde to him  
 take thy byll / and sytte down  
 quickly and wyte fiftty. The sayd  
 he to another / what owest thou  
 and he sayde an hondred quar-  
 ters of wheate: he sayde vnto  
 hym / take byll and wyte four  
 scoze / and the lord commended  
 the bynust bayly / bycause he  
 had done wyselye / for the chyl-  
 dzen of this worlde are in theyr  
 kynde wyser the the chylidzen  
 of lpyght. And I saye vnto you /  
 make you frendes of the wicked  
 Gammon / that when ye shal  
 departe / they maye receaue you  
 in to euerlastyng habitacions

**The Epistel on the .x. Son-  
 day after Trinite sonday  
 the fyrst ppsel to the Co-  
 rinthians the .xij.  
 chapiter. A.**

**B**rethren ye knowe that  
 ye were gentyles / and  
 went your wayes vnto  
 to dom Idols / euen  
 as you were led. wherfore I de-  
 clare vnto you / that no mā spe-  
 kyng in the spiryte of god / de-  
 fyeth Iesus. Also nomā can saye  
 that Iesus is the lord / but by  
 the holy ghoſt. There are dyuer  
 sities of gyftes verely / yet but  
 one spirite / and there are disce-  
 rences of admynyſtracyōs / and  
 yet but one lord. And there are  
 dyuers maners of operacyōs /  
 and yet but one god / whiche  
 worketh all thynges that are  
 wrought / in al creatures. The  
 gyftes of the spiryte are gyuen  
 to euery man to profyte the con-  
 gregacyōn. To one is gyue tho-  
 rowe the ſpyryte / the vtteran-  
 ce of wyſdomie / to another is gy-  
 uen the vtterance of knowled-  
 ge / by the ſame ſpiryte to ano-  
 ther is gyue fayth by the ſame  
 ſpyryte / to another the gyftes  
 of healynge / by the ſame ſpyry-  
 te / to another power to do my-  
 racles / to another prophesye / to  
 another iudgement of ſpyry-  
 tes / to another the interpreta-  
 cyōn of tonges. And theſe al  
 worketh euen the ſelfe ſame  
 ſpirite / deuydynge to  
 euerye man ſeueral  
 gyftes / euen as  
 he wyll.

The Gospell on the .x. soday  
after Trinite sondaye the xix.  
Chapiter of Luke. F.



**V**hen Ihesus came my vn-  
to Jerusalem/he behel  
de the cytpe / and wept  
on it sayenge / if thou  
haddest knowen those thynges  
whiche belonge vnto thy peace/  
euen at thys tyme/but nowe a-  
re they hyd fro thyne eyes / for  
the dayes shall come vpon the/  
that the enemyes shall cast a ba-  
ke about the / & compass the roun-  
de / & kepe the i on every syde / &  
make the euē with the grounde  
with thy chylde / whiche are in  
the / & they shall nat leaue the  
one stone vpon another / bycause  
thou knewest nat the tyme of  
thy visytacyon / & hewelt i to the  
temple / and begā to cast out them  
that solde therein / and the that  
bought / sayeng vnto them / It

is writte my house is the house  
of prayer / but ye haue made it  
a den of theues and he taught  
dayly in the temple.

The Gospell on the .xi. soday  
after Trinite soday / the fyrst py-  
ssel to the Corinthyans the .xv.  
Chapiter. A.

**B**rethren as preyning  
to the Gospell which I  
pached vnto you / whi-  
che ye haue also accepted / & i the  
whiche ye continue / by whiche  
also ye are saued. I to you with  
after what maner I preached  
vnto you if ye kepe it / except ye  
haue bylenced in vaine / for fyrst  
of al I deliuered vnto you that  
whiche I receaued / howe that  
Christe dyed for our synnes / a-  
greynge to the scriptures / and  
that he was buryed / that he a-  
rose agayne the thyrde daye / ac-  
cordinge to the scriptures / and  
that he was sene of Cephas  
the ellene After that he was  
sene of mo then fyue hondred  
brethrene at ones of whych ma-  
nye remayne vnto thys daye /  
& many are fallen a slepe / after  
that appered he to James / then  
to all the Apostels / and laste of  
all he was sene of me / as of one  
that was bozne out of due time  
for I am the lest of all the Ap-  
ostels / whiche am nat worth  
to be called an Apostle / bycause

## The Psstels and Gospels.

I persecuted the congregacy: euerye man that exalteth hym  
on of god / but by the grace of selfe shall be brought low / and  
god / I am that I am and hys he that humbleth hym selfe / shal  
grace which is in me was nat be exalted.  
in bayne.

**The Gospell on the leuenth**  
**Sondaye after Tryny:**  
**te Sondaye. The**  
**xxvii. Chapter**  
**of Luke. A.**

**The Psstel on the. xij. Sonda:**  
**ye after Trinite sondaye / the**  
**ij. psstel to the Corinthe:**  
**ans. The thyrde Cha:**  
**pyter. A.**



**I**esus put  
forth this  
symyltu:  
de / vnto

certaine whiche  
trusted in them sel  
ues that they were  
perfecte and dispy

sed other. Two men went vp in  
to the temple to praye / the one  
a pharyse / and the other a pu  
blycan / the pharyse stode and  
prayed thus with hym selfe.

God I thanke the that I am  
nat as other men are / extorcio  
ners vniust / adulterers / or as  
this publycan. I fast twyle in  
the weke / I gyue the tythe of  
all that I possesse. And the  
publycan stode a far of / and  
wolde nat lyfte vp hys eyes to  
heuen / but smote his brest say  
enge. God be mercyful to me  
synner. I tell you this man de  
parted home to hys house iust  
fyed more then the other / for



Bothe ne such  
trust haue we tho  
row Chyist to god:  
ward / not that we  
are suspiciet of our  
selues to thynke

any thyng as it were of our  
selues / but our ablenes com  
meth of god / whiche hath ma  
de vs able to mynyster the ne  
we Testamente / nat of the let  
ter / but of the spirite / for the  
letter killeth / but the spirite  
gyueth lyfe / if the ministracion  
of deeth thozowe the letters fi  
gured in stones was gloriouse /  
so that the chyldren of Israell  
coude nat behold the face of  
Moses / for the gloze of his co  
untenance (whiche gloze ne  
uertheles is done awaye) why  
shall nat the ministracyō of the  
spirite be moch more gloriouse /  
for if the ministringe of condēp  
nacyon be gloriouse / moche  
more doth the mynystracyon of  
ryghtwysenes excede in gloze.



**T**he Goſpel on the .xij. ſon:  
daye after Trinite ſondaye  
The .viij. Chapiter of  
Marke. D.



**I**esus departed fro  
the coſtes of Tyre/  
and came by Sy-  
don vnto the ſee  
of Galyle / thoro-  
we the myddes of  
the coſtes of .x. cyties / and they  
brought vnto hym one that  
was deafe and dome / and pray-  
ed hym to lay his hande vpon  
hym / and he toke hym aſyd fro  
the people and put his fyn-  
gers in his eres / and dyd ſpytte and  
touched his tonge / and looked  
vp to heuen and ſyghed / and  
ſayd vnto hym / Ephra / that  
is to ſay / be opened / and ſtra-  
p- waye his eares were opened /  
and the ſtrynge of his tōge was

loosed / and he ſpake playne /  
and he commaunded them that  
they ſhulde tel no man / but the  
more he forbade them / in ſo mo-  
che the more a greate deale they  
publyſhed / ſayenge . He hath  
done al thynges wel / and hath  
made both the deafe to heare /  
and the domme to ſpeake.

**T**he poſtell on the .xij. ſon:  
daye after Trinite ſondaye  
The thyrde Chapiter  
to the Galathys  
ans. C.



**B**rethren to Abra-  
ham and his ſede  
were the promyſes  
made / he ſayth  
nat / i the ſedes as  
in many / but i thy  
ſede / as in one whiche is Chriſt  
This I ſay / the the lawe why-  
che began after wardes / bey-  
ond .iiij. hondred and .xxx. yer-  
es dothe nat diſanull / the Teſta-  
ment that was conſyrmed afo-  
re of god vnto Chriſt warde / to  
make the promyſe of none eſſe-  
cte / for yf the inherytaunce  
come of the lawe / it commeth  
nat of promyſe but god gaue  
it to Abraham by promyſe /  
wherfore then ſerueth the la-  
we / the lawe was added by  
cauſe of tranſgreſſyon ( tyl  
the ſede came to whiche the

## The Bytels and Gospels.

promise was made) and it was ordeyned by angels in the hāde of a mediator. A Mediator is nat a mediator of one / but god is one / is the law then agaynst the pmyse of god? God forbyd howbeit if there had ben a law gyuen / whiche coulde haue giuen lyfe / then no doute righte wylenes schulde haue come by the lawe / but the scripture concludeth all thynges vnder syn that the promys by the sayth of Iesus Christ schulde be gyuen vnto them that bylene.

**T**he Gospel on the riȝ. son-  
day after Trinite sōday The. x.  
Chapiter of Luke. D.



**I**esus sayde vnto his disciples / happy are the eyes whiche se that ye se. For I tell pou that many pphetes & kynges haue desyred to se those thynges whi

che ye se & haue nat sene the / to heare those thynges whiche ye heare & haue nat herde the / behold / a certayne lawier stode by / and tempted hym sayenge. After what shall I do to inheryte eternal lyfe? He sayde vnto hym / what is written in the lawe? howe reddest thou? and he answered and sayde. Loue thy lord god with al thy herte and with all thy soule / & with all thy strength / and with all thy minde and thy neyghbour as thy selfe. And he sayde vnto hym / thou hast answered right this do and thou shalt lyue / he wyllynge to iustifye hym selfe sayde vnto Iesus / who is then my neyghbour. Iesus answered and sayde. A certayne man descended from Ierusalem in to Ierico / & fel in to the handes of theues / whiche robbed hym of his rayment / and wounded hym / and departed leauynge hym halfe deed / and by chancer there cam a certayne preeft that same way / and when he sawe him he passed by / and lyke wylle a Leuyte / when he was come nye to the place / wente & looked on hym / & passed by. Then a certayne Samaritanas he ioined cam nye vnto hym / and whē he sawe him had compassiō on him & went to hym & bound vp his woundes / and powred in oyle

and wyne / and put hym on his  
wyne beest / and brought hym  
to a comon in / and made pro-  
uision for hym / and on the mo-  
rowe whē he departed / he toke  
out two pēs / and gaue them to  
the hosse / and sayde vnto him /  
take cure of hym / and what soe-  
uer thou spendest moze / when  
I come agayne / I wyl recom-  
pence the. ¶ Whiche now of these  
thre / thynkest thou was neigh-  
bour vnto hym that fell in to  
the theues handes. And he sayd  
he that shewed mercy on hym.  
Then sayde Iesus vnto hym / go  
and do thou lyke wyse.

¶ The Gospell on the. xliij. Son-  
daye after Trinite sonday. The  
Eph. to the Galathians. C.

**B**rotheren walke in the spi-  
rite and fulfyll nat the lu-  
stes of the fleshe / for the fleshe  
lusteth contrary to the spirite /  
and the spirite contrary to the  
fleshe. These are contrary one  
to the other / so that ye can nat  
do that whiche ye wolde / but  
and if ye be ledde of the spirite /  
then are ye nat vnder the lawe.  
The dedes of the fleshe are ma-  
nifest / which are these / adou-  
ltry / fornicacyon / vnclennes /  
wantonnes / ydolatre / wyche-  
craftes / hatred / barpauce / zele  
wrath / dryffe / sedycyon / sectes /  
enuyng / murder / dronkenes /  
glotony / and suche lyke / of the

whiche I tel you before / as I  
haue tolde you i tyme past / that  
they whiche comyt such thinges  
shal nat inheryte the kyngdome  
of god. But the fruite of the spi-  
ryte / is loue / toy / peace / longe  
suffering / gentylnes / goodnes  
faythfulnes / mekenes / tempe-  
rancye. Agaynst suche there is  
no lawe. They that are Chri-  
stes / haue crucifyed the fleshe /  
with the appetites and lustes.  
¶ The Gospell on the. liij. Son-  
daye after Trinite sondaye the  
xviij. chapter of Luke. A.



**A**s Iesus wēt to Jer-  
usalem he passed thor-  
ow Samaria and  
Galyle / and as he en-  
tered in to a certayne  
towne or castel / ther met hym  
ten men that were Lepers / whi-  
che stode a face of / and put forth  
theyr voyces & sayd. Iesu may;



## The Bytels and Gospels

Her haue mercy on vs. Whē he  
saw them/ he sayd vnto the / go  
and shewe your selues to the  
prieestes and it chausted as they  
wēt they were censed / and one  
of them / when he saw that he  
was censed / turned backe a:  
gayne/ and with a lowde voyce  
praysed god/ and fell downe on  
his face / at his fete and gaue  
hym tankes/ and the same was  
a Samaritane. And Iesus an:  
swered and saide/ are there nat  
ten censed but wher are those  
nyne. Ther are not founde that  
retourne agayne/ to gyue god  
praise/ saue onely this strainger/  
and he sayde vnto him: aryle/ &  
go thy way/ thy sayth hath made the hool.

**The Bytel on the. xv. Son:**  
day after Trinyte sonday  
The. v. chapiter to the  
Galathians.. D.

**B**rethren if we lyue in the  
spirite/ let vs walke i the  
spirite/ let vs nat be bayne glo:  
rious prouoking one another /  
and enuyge one another. Bre:  
threne pf any man be fallen by  
chalice in to any faute/ pe which  
are spyzitual helpe to amende  
him/ in spirite of mekenes / cōsp:  
dering thy selfe/ lest thou also be  
tempted / bere pe one anothers  
burthen / and so fulfyll the law  
of Chryste / pf any man seme to  
hym selue that he is somewhat/

when in dede he is nothyng/  
the same deceaue the hym selfe  
in his ymagynacyon / let every  
mā proue his owne worke / and  
then shal he haue reioysyng in  
his owne selfe/ and nat in ano:  
ther / for every man shal beare  
his owne burthin/ let him that  
is taughte in the worde myny:  
ster vnto him that teacheth him  
in all good thynges / be nat de:  
ceaued/ god is nat mocked / for  
what soeuer man soweth/ that  
shall he reepe. He that soweth  
in his fleshe / shal of the fleshe  
reepe corrupcyon / but he that  
soweth in te spiryte / shal of the  
spirite reepe lyfe euerlastyng.  
Let vs nat be wery of well do:  
yng/ for when the time is come  
we shall reepe without wery:  
nes. Whyle we haue therfore  
tyme / let vs do good vnto all  
men/ and specially vnto them/  
whiche are of the houtholde of  
sayth.

**The Gospel on the. xv. Son:**  
daye after Trinyte sonday  
The. vi. chapiter of  
Mathewe. C.

**I**esus sayde vnto his disci:  
ples that no mā can serue  
two maisters / for either he shal  
hate the one & loue the other/  
or els he shal leue to the one &  
despyce the other/ pe cā nat ser:  
ue god and Mammon. Ther:  
fore I say vnto you / be nat ca:



refull for youre lyfe / what ye  
shal eate / nor what ye shal dryn-  
ke / nor yet for your body / what  
ye shal put on / is nat the lyfe  
more worth the meate / and the  
body more of value then ray-  
ment? beholde the foules of the  
ayre / for they sowe nat / neyther  
reape / nor yet cary I to the bar-  
nes and yet your heuēly father  
feedeth them / are ye nat moche  
better then they? which of you  
though he toke thought ther-  
fore / could he put one cubit vnto  
his stature? & why care ye the for  
rayment? Consider the lyllys  
of the felde / how they grow.  
They labour nat / neyther spin-  
ne / yet for al that / I say vnto  
you / that euen Salomon in al  
his royaltie was nat araied like  
vnto one of these. Wherfore if  
god so clothed the grasse which  
is to day I felde / and to morowe

shal be caste in to the furnelle /  
shall he nat moche more do the  
same vnto you. O ye of lytell  
fayth? Therfore take no thou-  
ght sayng. What shal we eate  
or what shal we drinke / or wher  
with shal we be clothed / after  
all these thynges seke the gen-  
tyls / for your heuēly father  
knoweth that ye haue nede of  
al these thynges / but rather seke  
ye fyrste the kyngdome of heuē  
and the ryght wysnes therof / &  
al these thynges shal be myny-  
shed vnto you.

The Epistel on the. xvi. Son-  
day after Trinyte sonday The  
iiij. chapter to the.

Epheſyans. B.

**S**ynt Paule wrote vnto  
the Epheſyans sayeng. I  
deſyre you the ye ſaynte nat by  
cause of my tribulacions for y-  
our ſakes / whiche is your pray-  
ſe / for this cauſe I bowe my  
knees vnto the father of our lor-  
de Ieſus Chryſte / whiche is fa-  
ther ouer al that is called fa-  
ther in heuē and in heuē and  
in erthe / that he wolde graunt  
you according to the ryches of  
his glory / that ye maye be ſtreng-  
thed with myght by his ſpīte  
in the inner man / that Chryſte  
maye dwell in your hertes by  
ſayth / that he beynge toted and  
groſſed in loue / myght be able  
to comprehend with all ſayn-  
g

## The Bystels and Gospels

tes / what is that bredth & len-  
gth / depth / and heygth / and to  
know what is the loue of chryst /  
which loue passeth knowledg  
that ye myght be fulfilled with  
al maner of fulnes which com-  
meth of god / vnto him that is  
able to do excedynge haboun-  
dauntly aboue all that we are  
or thynke / accordyng to the po-  
wer that worketh in vs / he pray-  
se in the congregacyons by iesus  
chryste / thowout all genera-  
cyons fro tyme to tyme. Amen.  
**The Gospel on the .xvi. Son-**  
**day after Trinite sonday The**  
**vij. chapiter of Luke. B.**



**I**esus wete in to a cyte cal-  
led Naim / and many of his  
discypples wente with hym and  
moch people / when he came nye  
vnto the gate of the cyte / be-  
holde there was a deed man ca-  
ried out whiche was the onely

son of his mother and we was  
a wydow / and moche people of  
the cytie was with her / and whē  
Iesus sawe her he had compas-  
syon on her / and sayde vnto  
her / wepe not and he wete and  
touched the coffin / and they  
that bare him stode styl / and he  
sayde yonge man / I saye vnto  
the / aryse / and the deed sate vp  
and began to speke / and he dely-  
uered hym to his mother / & the  
re came a feare on theym all / &  
they glorified god sayenge / a  
great prophet is rysen amōg vs /  
& god hath wyspyted his people.  
**The Byssel on the .xvij. Son-**  
**day after Trinite sonday. The**  
**fourth Chapiter to the Ephe-**  
**sians. A.**

**B**rethrenne I whiche am in  
bondes for the lordes sake  
exhorte you that ye walke wor-  
thy of the vocacyon wher with  
ye are called in all humblenes  
of mynde / and mekenes / and  
longe sufferynge / forbearynge  
one another / thowow loue / and  
that ye be diligente to kepe the  
bryte of the spirite / in the bon-  
de of peace / beyng one body /  
and one spirite / euen as ye are  
called in one hope of your cal-  
lyng. Let there be but one lord  
one fayth / one baptyme / one  
god and father of al / whiche is  
aboue al / thowow al. And in you  
al / which is blessed in the worl-



des of worlde. Amen.

**T**he Gospel on the. xviij. Sb:  
day after Trynpte sonday / The  
xiiij. chapiter of Luke. A.



**A**nd Jesus wet  
in to the house of one  
of the cheife phari-  
ses to eate breade on  
the sabothe day / and they war-  
ched him / and beholden there  
was a man befoze hym whiche  
had the dropsye / and Jesus an-  
swered and spake vnto the law-  
yers / and pharises sayenge / it  
is lafull to heale on the Sa-  
both day? and they helde theyr  
peace / and the toke hym & hea-  
led hym / and let hym go / & an-  
swered them sayeng. Whiche  
of you shal haue an Aste or an  
ore fallen in to a pytte / and wil  
not strarte waye pull hym out  
on the Sabaoth daye? and they

coulde nat answer him agayne  
to that. He put forth a simpli-  
tyde to the gesses / whē he marked  
how they pleased that hiest rou-  
mes / & sayde vnto the whē thou  
arte byddē to a weddyng of any  
mā / sit nat towne i the hyest rou-  
me / lest a more honourable man  
thē thou be byddē of hī / and he  
that hadde both hym & the come  
& saye to the: gyue this mā rou-  
me / & thou then begyn with sha-  
me to take the lowest roume but  
rather whē thou arte byddē / go  
and syt in the lowest roume / the  
whē he that hadde the cometh /  
he maye saye vnto the: frende  
syt vp hyper. Then shalte thou  
haue worschyp / in the presence  
of them that syt at meate with  
the / for who soener exalteth hī  
selfe / shalbe brought lowe / and  
he that hūbleth him selfe shal  
be exalted.

**T**he ppsell on the. xviij. Sb:  
daye after Trynpte sonday / the  
i. ppsell to the Corinthians / and  
the fyrst Chapiter. A.

**B**rothre I thanke my god  
alwayes on your behalfe  
for the grace of god whiche is  
gyuen you by Iesus Christ / the  
in al thinges ye are made riche  
by hym / in al lernynge and in all  
lernynge and in all knowledge  
euen as the Testimony of Iesus  
Christe was confyrmed in you /  
so that yere are behynde in no

¶ liij

## The Bystels and Gospels.

gyfte & hayte for that aperig of  
our lord Iesus Christe whiche  
shal streight you vnto the ende  
that ye may be blamelesse i that  
day of our lord Iesus Christ.

**T**he Gospell on the. xiiij. son  
day after Trinite sonday The  
xiiij. chapiter of Mathewe. D.



**T**he pharises went vnto  
Iesus / & one of the which  
was a doctour of the lawe / as-  
ked hym a question / temptyng  
him and sayng. Agayster which  
is the great commaundemēt in  
the lawe? Iesus sayd vnto hym  
thou shalt loue thy lord god  
with al thyne arte / with al thy  
soule & with al thy mynd this is  
the fyrste & that greatesst cōma-  
ndement / and there is another  
lyke vnto this. Thou shalt loue  
thy neyghbour as thy self. In  
these two commaundementes

hange al the lawe & the prophes.  
Whyle the pharises were  
gathered to gyther Iesus asked  
them sayeng. What thynke ye  
of Christe? Whose sone is he/  
they sayde vnto hym / the sone  
of Dauid. He sayde vnto them/  
Howe then doth Dauid in spi-  
rite call hym lord sayeng. The  
lord sayde to my lord / syt on  
my ryght hande / tyll I make  
thyne enimes thy fote stole / if  
Dauid called hym lord / howe  
is he then his sone? and none of  
the could answer hym agayne  
one worde. Neether durst any  
man from that day forth aske  
hym any mo questions.

**T**he Byssel on the. xix. Son-  
daye after Trinite Sonday the  
iiij. cha. to the Ephesians.

**B**rothre be ye renued i the  
spirite of your myndes / &  
put on that new man / which af-  
ter the ymag of god is shaped  
in ryghtwysenes / and true holy-  
nes. Wherfore put awaye syn-  
ge / and speake euery mā trueth  
vnto his neyghboure for as mo-  
che as we are mēbers one of ano-  
ther / be angry / but synne nat /  
let nat the sonne go downe bpo  
your wrathe / gyue no place vnto  
the backbiter let hym that ste-  
le stele no more but let him ras-  
ther labour with his hādes for  
me good thynge that he may ha-  
ue to giue vnto hy that needeth.

The Gospel on the. xij. Son  
daye after Trinite sodaye The  
xij. Chapiter of Mathewe. A.



**J**esus entred into the  
chyppe & passed ouer &  
came in to his owne ci-  
tye / and beholde they  
brought vnto hym a man sycke  
of the palsey / lyeng in his bed / &  
when Ihesus sawe they / sayth / he  
sayde to the sycke of the palsey /  
sonne be of good chere / thy syn-  
nes are forgyuen the / & beholde  
certayne of the scribes sayde in  
the selues / he blasphemeth and  
when Iesus sawe they / thoug-  
tes he sayde wherfore thynke  
you euyl of your hertes / whether  
is eysen to say / thy synnes are  
for gyuen the / or to say aryle &  
walke? That ye maye knowe  
that the sone of mā hath power  
to forgyue synnes in erth / them

sayde he vnto the sycke of the  
palsey aryle / take vp thy bed / &  
go home to thy house. And he  
arose and departed to his hou-  
se / and whē the people sawe it /  
they meruailled and glorified  
god / whiche had gyuen suche  
power to men.

The wyll on the. xij. Son-  
daye after Trinite sodaye.

The. v. chapiter to the  
Ephesians. D.

**B**ethrene take hede that  
ye walke cyrcumspectly / nat  
as fooles / but as wise / redemig  
the tyme for the dayes are euyl  
wherfore be ye nat vnwyse / but  
vnderstande what the wyll of  
the lord is / and be nat dronke  
with wyne / wher is excesse / but  
be fulfilled with the spirite / spe-  
kyng vnto your selues / psal-  
mes & hymnes / & spirituall so-  
ges / syngynge & makynge me-  
lody to the lord in your hertes  
gyuynge thākes alwayes for al  
thynges / the name of our lord  
Iesus Chryste to god the father  
submittynge your selues one to  
another in the feare of god.

The Gospel on the. xij. Son-  
daye after Trinite sodaye. The  
xij. chap. of Mathewe. A.

**J**esus sayde vnto his di-  
scypples The kyngdome  
of heuen is lyke vnto a  
certayne kyng / whiche  
marryed his sone & set forth his



## The Byssels and Gospels



seruañtes / to cal thẽ that were  
byddē to the weddinge / & they  
wolde nat come. Agayne se sent  
forth other seruañtes / sayenge /  
tell thẽ whiche are bedden / be-  
holde I haue prepared my dy-  
ner / mine oxen & my fatlynges  
are kyllē / and al thynges are  
redy / come vnto the marpage.  
They made lyght of it / & wente  
they wapes : one to his ferme  
place / another aboute his mar-  
chaundysle / the remnañte toke  
his seruañtes and intreated  
thẽ vngoodly & slew thẽ / when  
the kynge herde that : he was  
wroth / & sent forth hys warrers  
& destroyed those murthers and  
brent vp theyr cyte / thẽ sayd he  
to his seruañtes / the weddinge  
was prepared / but they whiche  
were bydden therto were nat  
worthy. So ye therfore out in  
to the hygh wapes / & as many  
as ye fynde byd thẽ to the ma-

ryage / the seruañtes went out  
in to the hygh wapes / & gathe-  
red togyther as many as they  
coude fynde / both good & bad /  
and the weddinge was furnys-  
sed wih gesses. The kynge cam  
in to viset his gesses and spyed  
there a mā whiche had nat on a  
weddyng garment / & sayd vnto  
hym : frende howe camist thou in  
hyther / and hast nat on a wed-  
dyng garment : & he was euen  
specheles. Thẽ sayd the kyng to  
his ministers : take & blynde him  
hande & fote and cast hym in to  
wyter darkenes / ther shal be we-  
pyng / & gnasyng of teth / for  
many are called & fewe be chosē

The Byssel on the. xxi. Son-  
day after Trinite soday the. vi.

Chapiter to the Ephesys. B.

**M**y bryethene be strōge in  
the lord / & in the pow-  
er of his myght / put on  
the armour of god that ye may  
stañde stedfaste agayn the cras-  
tye assantes of the deuyll / for  
we wrestle nat agayn flesh &  
blode / but agayn rule / agayn  
power / and agayn worldly rai-  
lers of the darkenes of this  
worlde / agaynste spyrytuall  
wyckednes / for heuēly thynges  
For this cause take vnto you  
the armour of god / that ye may  
be albe to resyst the euyl day / &  
to stond perfecte in al thynges.  
Stonde therfore & pour loynes

write about with verpce/haupn  
ge on thre breste plate of ryght-  
wysnes & shodde with shoues  
prepared by the gospel of peace  
aboue all take to you the shyld  
of fayth/wherwith ye may que-  
the al the fyre dardes of the wyc-  
ked / and tak the helmer of sal-  
uacyon / & the swerde of the spi-  
rite / whiche is the word of god  
The Gospell on the. xxi. Sb-  
day after Trinyte sonday. The  
ii. chapter of Johan. B.



**T**here was a certayne ru-  
ler/whose sone was sycke  
at Capernaum as he herde that  
Jesus was come oute of Jewry  
into Galyle / he wente vnto  
hym / & besoughte hym that he  
woulde descende / & heale his sone  
for he was cuē redy to dye. The  
sayde Jhesus vnto hym / except ye  
se sygnes & woundes / ye bylene

nat / the ruler sayde vnto hym:  
sy come away or euer that my  
chylde dye / Jhesus sayd vnto hym  
go thy way thy sone lyueth / &  
the mā byleued the wordes that  
Jhesus had spoken vnto hym/  
and wente his way and anone  
as he wente on his waye / his  
seruauntes met hym and tolde  
hym / sayenge. Thy sone lyueth  
the enqyred he of the the hou-  
re whē he beganne to amende/  
and they sayd vnto hym : yester  
daye the seuenthe houre / the fe-  
uer lefte hym / and the father  
knew that it was that same  
houre / when Jhesus sayde vnto  
hym / thy sone lyueth / & he byle-  
ued and al his housholde.

The iij. Sb-  
daye after trinyte sondaye. The  
i. chapi. to the iij. hylpppās. A.

**B**rothre newe truste in  
our lord Jhesus Christe  
that he whiche begā-  
ne a good worke / you  
shall pfourme it vntyll the daye  
of Jhesus christ as it be / cometh  
me so to iudge of you all / becau-  
se I haue you in my herte / and  
haue you also euery one compa-  
nyons of grace with me in my  
bondes as I defende / and sta-  
blyshe the gospel. God beareth  
me recorde howe greatly I lon-  
ge after you all from the very  
hert rote in Jhesus christe & this  
I pray that & our loue maye en-

## The Psstels and Gospels.

crease moze & moze knowledge  
of al fealping / that ye myght ac-  
cepte thyngs most excellent that  
ye myght be pure and such as  
shulde hurte no mannes chery-  
ce / vntyl the daye of christ fylled  
with the frutes of ryght wysnes  
whiche frutes came by Iesus  
Christ vnto the glory and lau-  
de of god.

**¶** The Gospel on the .xxij. Sd-  
daye after Trinite. Sondaye.  
The .xxij. cha. of Mathewe. C.



**I**esus put forth a similitu-  
de vnto his discyples say-  
enge. The kyngedome of heuen  
is lykened vnto a certayne kyn-  
ge which woulde take a chylde  
of his seruauntes & whē he had  
begd to reke / one was brought  
vnto hym which ought hym. x.  
thousāde Talētes / but when he  
had nought to pay / the lordē cō-  
maunded hym to be solde & his

wyfe & his chyldre / & al that he  
had & payment to be made. The  
seruaunt fel downe & besought  
hī sayeng. Syr gyue me respite  
& I wyl paye it euerywhere. the  
lordē had the pyte on the serua-  
unt / and loosed hym and forgave  
hym the det. The same serua-  
unt went out & found one of his fe-  
lowes which ought hī an hon-  
dred pens / & layd hādes on hym  
& toke hym by the throte sayēg.  
Pay me that thou owest / & his  
felow fell downe & besought hī  
sayenge. Haue pacyence with  
me. & I wyl paye the al / and he  
wold nat / but wēt & cast hī in to  
pylson / tyl he shuld paye the det-  
te. whē his other felowes sawe  
what was done / they were ver-  
ry sorry / & came & tolde to the  
lordē all that had happened.  
Thē his lordē caled hym / & sayd  
vnto hym. O euill seruaunte I  
forgaue the all the dette / bēcau-  
se thou praydest me / was it nat  
mete also / that thou shuldeste  
haue had compassyōn on thy fe-  
lowe euē as I had pity on the  
& his lordē was wroth & delyue-  
red hym to the paylers / tyl he  
shuld pay all that was due vnto  
hym. So lyke wyse shall my  
heuely father do vnto you / If  
ye wyl nat forgoue with al your  
hertes / eche one to his brother  
they trespases.

**¶** The Psstel on the .xxij. Son-  
daye after Trinite Sonday the



Chap. to the Philippias. C.

**B**rotheren folowe ye me  
 & loke on them whiche  
 walke euē / so as ye ha:  
 ue vs for an enſāple / for many  
 walke (of whome I haue tolde  
 you often / and now tell you we:  
 pinge) that they are the eny:  
 mies of the croſſe of Chryſt /  
 whose end is dampnacyō / who:  
 ſe god is theyr belye / & whose  
 glorie is to theyr ſhame / which  
 are worldly mynded / but our  
 conuerſacyon is in Heuē / from  
 whēce we loke / for the ſauour  
 euen the lord Jeſu Chriſte whi:  
 che ſhall chaunge in to another  
 ſaſſyon our wyle bodies / that  
 they may be ſaſſoned like vnto  
 his glorious bodye accordyng  
 to the workyng wherby he is  
 able to ſubdue al thynges vnto  
 hym ſelf / I Jeſu Chriſt our lord

The Goſpel on the. xliii. Sabbath  
 day after Trinite ſunday the

xliii. Chapter of Mathewe. B.  
**T**he ſharpleſe wente and  
 tooke counſeyll / howe  
 they myght cāgle Chriſte Jeſu  
 in his wordes / and ſent vnto  
 hym theyr diſcyples with Be:  
 codes ſeruauntes ſayeng. May  
 ſter / we knowe that thou arte  
 true / and that thou techeſt the  
 way of god truly / nepther care:  
 ſteſt for any man / for thou conſy:  
 derest nat menne eſtate / tell vs  
 therfore howe thynkeſt thou?



Is it lanfull to gyue tribute vn  
 to Cesar or nat? Jeſus pceaured  
 theyr wylines / and ſayde. why  
 tempt ye me ye Hypocrytes? Let  
 me ſe the tribute money / & they  
 toke hym a peny / and he ſayde  
 vnto the? whose is this Image  
 & ſuperscrypyō? They ſayd vn  
 to hym cesars / then ſayd he vn:  
 to them. Gyue therfore to cesar  
 that whiche is cesars / and gyue  
 vnto god / the whiche is goddes  
 The Epistle on the. xliii. Son:  
 day after trinite ſoday the xliii  
 Chapter to the Colloſſias. B.

**B**rotheren we ceaſe nat  
 prayeng for you / & de:  
 ſyryng that ye myght  
 be fulſpelled with the knowledg  
 of his wyl in al wyl dome & ſpi:  
 rituall vnderſtandyng / that ye  
 myght walke worthy of the lor:  
 de in al thyngs that pleaſe / beſg  
 frutful in al good workes & en:

## The Bystels and Gospels

creasynge in the knowledge of  
god/breghthed with all myght  
thorowe his glorvous power/  
vnto al pacence/and longe suf-  
ferynge/with ioyfulnes in Iesus  
Chyste our lord.

**The Gospell on the .xxiiij.  
Sonday after Trinite son-  
dage. The .ii. Chap. of  
Mathewe. A.**



**W**yles Iesus spake vnto  
the people/beholde there  
came a certeyne ruler / &  
worshypped hym sayeng/  
my doughter is euen now de-  
cessed/but come & lape thy hand  
on her / and she shall lyue / and  
Iesus arose & folowed hi with  
his discypples / & beholde a wo-  
man whiche was diseased with  
an yssue of blode twelue yeres  
came behynde hi / and touched  
the heme of his vesture/and she  
sayd in her selfe. If I may tou-  
che but euen his vesture onely.

I shal be safe Iesus turned hym  
about / and beholde her / sayeng  
doughter be of good comforte/  
thy fayth hath made the safe/  
and she was made hole eue the  
same houre.

**The Bystel on the next soday  
before Aduent sondage  
Jeremeas. xxiiij.**

**B**rothzen beholde the  
dages wyl com sayth  
the lorde / the I wyl  
stere vp vnto dauid  
a ryghteouse braunche / and he  
shall raygne a kyng / and shal be  
wise / and shal do equite and ius-  
tyce in the erthe / and i his da-  
yes Iuda shal be safe / & Israell  
shal dwel without feare / & this  
is the name that they shal cal  
hym / the lord our ryghteousnes  
wherfore the dages wyl come  
sayth the lorde that they shal  
say no more / the lorde lyueth  
that brought the chyldre of Is-  
raell out of the lande of Egypt/  
but the lorde lyueth whiche de-  
lyucred and brought the seldre of  
the house of Israell / out of the  
lande of the north / and fro all  
landes whether I trust them/  
and they shal dwel i thei owne  
lande saynth the lorde good al-  
myghtye.

**The gospel on the next son-  
dage before Aduent sondage  
The .vi. Chapter of  
Johan. A.**



his discyples/and his discyples  
to them that were set downe/  
lykewise of the fishes/as moch  
as they wolde/when they had  
eaten inough/he sayd vnto his  
disciples/gather bp the broken  
meate that remaineth/that no  
thyng be lost. They gathered  
it to gyther/and fylled twelue  
baskettes with the broke mea-  
re/of the fine barley lounes/& too  
fyshes which broken meate re-  
mained vnto them that hade  
eaten. Then those men/when  
they had sene the myracle that  
Jhesus dyd/sayde. This is of a  
trueth the same prophet/which  
shal come in to the world.

**T**he xvj. chapter of the dedyca-  
cyon daye the. xxi. Chapter of  
the reuelacyon of saynt Iohn. A.  
Jhn saw the holy city ne  
we Jerusalem come downe  
fro god out of heuē pre-  
pared as a byte/garnyshe for  
her husband/& I herd a greate  
voyce from the trone/sayenge.  
beholde the tabernacle of god  
is with mē & he wil dwell with  
them and they shal be his peo-  
ple/and god hym selfe shal be  
with them/and be theyr god/  
and god shal wypte awaye all  
teares from theyr eyes/& there  
shal be no more dethe/neither  
sorowe/neither cryng/neither  
shal there be any more payne/  
for the olde thynges are gone/

**W**hen Jhesus lyfted bp his  
eyes & sawe a greater  
pany come vnto hym/  
sayd vnto Iohannys: whē  
shal we bpe breade that the-  
y myght eate. Thys he sayd  
to proue hym/for he hym selfe  
knewe what he wolde do. Iohn  
answered hym/two hon-  
dred peny worth of breade are  
nat sufficient for thē/that eue-  
ry man haue a litel. Then sayd  
vnto hym one of his discyples/  
Andzewe Symon Peters bro-  
ther. There is a chylde here/  
whiche hath fyue barley lounes  
and two fyshes/but what is  
that amonge so many? Jhesus  
sayde make the people to sytte  
downe (there was moche haye  
in the place/and the men satte  
downe/in number/about fyue  
thousāde. Jhesus toke the breade  
and gaue thākes/and gaue to



## The Bytels and Gospels.

and he that satte vpon the sea:  
te sayde / beholde I wyl make  
all thynges newe.

**T**he Gospell on the Medira:  
cyon day, The. xix. A. Later of  
Luke.



**I**es<sup>us</sup> entred i and went  
thorowe Jerico and be  
holde there was a mā  
named zach<sup>arias</sup> and he  
was a ruler among the publy:  
cans and ryche also and he mā:  
de meanes to se Iesus / what he  
shulde be / and he coulde nat for  
the p<sup>re</sup>ace / because he was of a  
lowe stature. Wherfore he ran  
before / and ascended vp in to a  
wylde fygge tre to se hym / for  
he wolde come that same waye  
and when Iesus came to the  
place / he looked bp and sawe  
hym / and sayd vnto hym / za:  
che / hastely come downe / for to  
day I must abide at thy house /

and quickly he came downe / and  
receaued hym ioyfully and whē  
they sawe that / they all grut:  
ched sayeng / he is gone in to  
Tary with a man that is a sym:  
ner. zach<sup>arias</sup> stode forth and say:  
de vnto the lord<sup>e</sup>. Behold lord<sup>e</sup>  
the halfe of my goodis I  
gyue to the poore / and if I  
haue done any man wrong. I  
wyl restore hym foure folde. Je:  
sus sayde vnto hym / this daye  
is helth come vnto this house /  
for as moche as thys same hon:  
se is be come the chylde of Abia:  
ham / for the sone of man is co:  
me to seke and to saue that whi:  
he was loost.

**H**ere endeth the By:  
tels and Gospels of the  
Sondayes.

**H**ere be:  
gynneth The Bytels /  
and Gospels / of the  
Sayntes.

**T**he Bytel on saynt  
Andrewes daye / The  
x. Chapter to the  
Romaynes

A



**B**rothzen the bele-  
fe of the herte iu-  
stifieth / & to know  
ledgwith the mou-  
the maketh a mā  
safe For the scri-  
pture sayth / who  
loever beleneth on  
hym / shall nat be  
ashamed There is  
no differēce bywe-  
ne the Jewe & the  
Gentyle. For one  
is lord of al / whi-



che is ryche vnto all that cal vn-  
to hym. For who so euer shall  
cal on the name of the Lord  
shall be safe / Howe shall they cal  
on hym / on whom they bylene  
nat? Howe shall they bylene on  
hym / of whō they haue nat her-  
de? Howe shall they heare with-  
out a pacher / & howe shall they  
preach except they be set: As it  
is writtē howe beuteful are the  
fete of thē / whiche byynge glade  
bydynge of peas And byynge  
gladde ty / dynge of good thyn-  
ges / but they haue nat all obe-  
yed to the gospel. For Esaias  
sayth / lord who shall bylene  
our saynges? So thē sayth ch-  
ryst by hearinge / & hearpyng  
commeth by the worde of god.  
But I aske haue they nat hear-  
de? No doubte / they? soſide wēt  
out I to all landes / & they? wor-  
des I to the endes of the worlde

**T**he Gospell on saynt Andre-  
wes day. The fourthe Chapi-  
ter of Mathewe. C.

**A**S Ies<sup>us</sup> walked by the  
see of galilee / he lawe  
two brothzen / Symon  
which was called Peter & An-  
drew his brother callynge a net  
re I to the see (for they were ty-  
chers & he sayde vnto thē / folow  
me / and I wyll make you fyl-  
chers of mē. And they drayght  
wape left they? nettes / and fol-  
lowed hym. And he went forth  
from thence / & sawe other two  
brothzen. James the sonne of  
zebede / and Iohn his brother  
in the shyp / with zebede they?  
father mendinge they? nettes /  
and called them; and they with-  
out tarynge lefte the nettes /  
& they? father / & folowed hym.

**T**he byspel on Saynt Iacob  
las day Ecclesiastice. clxij.



**B**eholden an ex-  
celent prest  
which is in his day-  
es pleased god / &  
was founde rygh-  
teous / and in tyme  
of wrathe made an  
a tonemete: lyke to  
hym there is nat founde / that  
kept the lawe of the most hyest  
And he was in couenast with  
him / and in his fleshe he wore  
the couenastie / & I tyme of tem-  
pracyō he was founde saythfull

## The Hytelis and Gospelis.

Therefore he made hym a couenaunte with an othe that nacyns shulde be blyssed in his syght/and that he shulde be multiplied as the duste of the erth/he knewe hym in his blyssinges and gaue him an inheritaunce & he kepte hym thowowe his mercy/that he founde grace in the eyes of god. In cuerlastyng couenaunte dyd he make hym / and gaue hym the office of the hye preeft / he made hym happy in glory/in faith / and in softnes/he made hym holy/and chose hym out of all fleshe.

**C**The Gospell on Saynte Nicolas daye. The. xxv. Chapter of Mathewe. B.

**I**esus sayde vnto his disciples. A certeine man redy to take his iourney to a straunge countre/called his seruantes to hym & delyuered to the hys goodes/ & vnto one he gaue. v. talentes/ to another. ij. & to another one/ to euery man after his abyltye/ & strapte waye departed. Then he that had receaued the. v. talentes/went & bestowed them/and wone other. v. lyke wyse he that receaued. ij. gayned other. ij. but he that receaued one/lost & dygged a pytte in the erth & hyd his maysters money. After a longe tyme the lord of those seruantes came & reckened with them.

Therā he that had receaued. v. talentes & brought other fyue sayenge Mayster thou delyueredest vnto me fyue talentes/lo I haue gayned with them. v. mo The his mayster sayde vnto hym wel good seruante & faythfull / thou haste be faythfull I sytell / I wyl make the rular ouer moche. Enter I to thy masters ioye/ also he that receaued two talentes/came & sayde mayster/thou delyueredest vnto me. ij. talentes/lo I haue wonne two other with them/and his mayster sayde vnto hym wel good seruante and faythful I wyl make the rular ouer moche go in/in to thy maysters ioye.

**C**The Hytel on the Concepcion of our Lady. Ecclesiastice. xxij.



**A**s a vyne/so brought forth & sauour of sweetnes & my flowres are the fruyte of glory & ryches. I am the mother of bewtiful loue & of feare/ & of greatnes/ & of holy hope. In me is all grace of lyfe & trueth/ in me is al hope of lyfe & trueth/ Come vnto me al that desyre me/ & be fylled with the fruytes that spylge of me. for my spirite is sweeter than hony or hony combe. The remembraunce of me is for cure



And utter. They that eate me  
shall hunger the more / and they  
that drynke me shall thirst the  
more he that harkeneth to me  
shall nat be ashamed / and he the  
worketh by my counsell / shall  
nat synne / and they that bryng  
in to lyghthe shall haue eternall  
lyfe.

The Gospel on the Concepcyō  
of our Ladye the fyrst Chapter  
of Mathewe. A.



This is the boke of the ge-  
neracyon of Iesus Christ  
the sone of Dauid / the sone al-  
so of Abraham. Abraham be-  
gate Isaac. Isaac begate Ja-  
cob. Jacob begate Judas / and  
his brothrene. Judas begate  
Sares / and Saram of Tha-  
mar. Sares begate Esrom.  
Esrom begate Aram. Aram be-  
gate Aminadab. Aminadab be-  
gate Raasson. Raasson begate

Salmon. Salmon begate Bo-  
os of Rahab. Boos begate. O-  
bed of Ruth. Obed begate Jesse  
Jesse begate Dauid the kyng  
Dauid the kyng begate Sa-  
lomon of her that was Aries  
wyfe. Salomon begate Robo-  
am. Roboam begate Abia. A-  
bia begate Asa. Asa begate Josaphat.  
Josaphat begate Joram  
Joram begate Ozias. Ozias begate  
Joathas. Joatham begate Ahas  
Ahas begate Ezechias. Ezechias  
begate Manasses. Manasses  
begate Amon. Amon begate Josi-  
as. Josias begate. Jeconias & his  
brothzen / about the tyme they  
were caried awaye to Babilō / &  
after they were brought to Ba-  
bilō Jeconias begate Salathiel  
Salathiel begate Jozobabel  
Jozobabel begate Abiud. Abi-  
ud begate Eliachim. Eliachi be-  
gate Azor. Azor begate Sadoc.  
Sadoc begate Achim / Achim  
begate Eliud. Eliud begate E-  
leasar. Eleasar begate Mathan  
Mathan begate Jacob. Jacob  
begate Joseph the husbände of  
Mary / of whome was borne  
that iel / which is called Christ.

The Epistle on saynt Tho-  
mas daye the Apostle. The  
seconde Chapter to the  
Ephesians. D.

## The Bytels and Gospels



**B**rothrene  
nowe ye  
are noma  
re straun  
gers / and forēners  
but Cytesyns with  
the Sayntes / and  
of the household of  
god / and are bylte vpon the fo  
undacyon of the Apostels and  
prophetes / Iesus Christe be  
yngē the heed corner stone / in  
whome euery bygldinge cou  
pled to gyther / groweth vnto  
an holy temple in the lord in  
whom ye are bilt to gyther and  
made an habitacion for god in  
the spirite.

**The Gospel on saynt Tho  
mas daye the Appostell  
The .xx. chapter of  
Johan. F.**



**T**homas one of the  
twelue called Di  
dimus was not  
with theym when  
Iesus came. The  
other dyscyples  
sayd vnto hym / we haue sene  
the lord. And he sayd vnto  
them: except I se in his handes  
the pynt of the nayles / and  
put my fynger in the holes of  
the nayles / and thrust my han  
de in to his syde / I wyll nat by  
leue / and after .viij. dayes a  
gayne / the dyscyples were wi  
thin / and Thomas was with



theym. Iesus came when the  
dores were shutte / and stode in  
the myddes and sayde. Peace  
be with you. Then said he to  
Thomas / put in thy finger here  
and se my handes / and put forth  
thy hande / and thrust it in to  
my side / & be not without sayth  
but bileue. Thomas answered  
and sayde vnto hym / my lord  
and my god. Iesus sayde vnto  
him Thomas because thou hast  
sene me / therfore hast thou by  
leued? Happy are they that ha  
ue nat sene / & yet haue byleued.

**The Bytell on the Conuer  
syon of saynte Paule. The  
ix. chap. of the Actes of  
the Apostles. A.**



**S**ull yet brethyn  
ge / out threate  
nyngs a slaughter  
against the disci  
ples of the lord /  
wente vnto the

hys preeste/and desyred of hym  
letters to Damascon/to the Sy  
nagoges that yf he found any  
of this way whether they we-  
re men or women / he myght  
hysng them bounde vnto Jeru-  
salem. As he wente on his iour-  
ney / it fortunied that he drew  
nye to Damascon/ and sodayn-  
ly theyr synede rounde a bou-  
te hym alpyght from heuen/and  
he fel to the erth and herde a  
voyce sayenge to him. Saul/  
Saul. Why persecuteste thou  
me? And he sayde / what arte  
thou lordc. The lordc sayde / I  
am Iesus whom thou persecu-  
test/ it shal be harde for the to  
pycke against the pycke / he  
both tremblinge and astonyed  
sayd/ lordc what wilt thou ha-  
ue me to do? And the lordc sayd  
vnto hym / arysle and go in to  
the Cytie/and it shal be told the  
what thou shalt do. The men  
whiche companyed with hym  
on his waye/ stode amased / for  
they herde a voyce/ but sawe no  
man. Saul arose from the erth  
and when he had opened his  
eyes he saw no man. Then led-  
de they him by the hande/ and  
brought hym in to Damascon/  
and he was thre daies without  
sight and neither eate nor dran-  
ke. There was a certayne di-  
scopple at Damascon named A-  
naniast/ to hym spake the lordc

in a visyon / Ananias. And he  
said beholde / I am here lord  
And the lordc sayd vnto hym/  
arysle & go in to the strete/ which  
is called Straite/and seke in the  
house of Judas/after one Saul  
of the Cytie of Tharsus / for  
beholde he prayeth and hath  
sene in a visyon / a man named  
Ananias commig in vnto him/  
and puttyng his handes on him/  
that he myght receaue hys sight  
Ananias answered / lordc I  
haue herd by many of this ma-  
howe moche hurth he hath done  
to thy sayntes at Jerusale/ and  
in this place he hath auctorite  
of the hys preestes to bynde all  
that cal on thy name. The lord  
sayd vnto him. Go thy wayes/  
for he is a chosen vessel vnto me  
to beare my name befoze the ge-  
tills and kinges / & the children  
of Israel / for I wyl shewe him  
howe greate thynges he muste  
suffre for my names sake. Ana-  
nias went his way / and entred  
in to the house/ & put his handes  
on him/and sayd : brother saule  
the lord that appered vnto the  
in the way as thou camest sent  
me vnto the that thou mightest  
receaue thy sight / and be filled  
with the holy gost. And imme-  
dyatly there fell from his eyes  
as it had ben scales / and he re-  
ceaued his syghte / and arose &  
was baptyfed / and receaued



## The Iſtels and Goſpels

meate and was comforted. Then was ſaul certayne dayes with the diſcyples whiche were at Damalſcon / and ſtraght way he preached Chriſt in the Synagoges howe that he was the ſone of god. Al that herde hym were amaſed and ſayde / is nat this he that ſpoyled the whiche called on this name in Jeruſalem? and come hyther for the entent that he ſhuld bring the bounde vnto the hye prieſtes? Saul increaſed in ſtrength / and confounded the Jewes whiche dwelled at Damalſcon aſſy- myng that this was very chriſt

**The Goſpel on the Conuerſion of ſaynte Paule. The xix. chapter of Ma- thewe. D.**



**P**eter ſayd vnto Jeſus. Beholde we haue forſake al an haue folowed the / what ſhall we haue therfore. Jeſus ſayde vnto them / verely I ſay vnto you / that ye whiche haue folowed me in the ſeconde generacion (when the ſone of man ſhal ſyt in the ſeate of his maiesty) ſhal ſyt alſo vpon the ſeates / and iudge the twelve tribes of Iſrael / and who ſoener forſaked houſe or brother or ſiſters / or father / or mother / or wyfe / or

children or lyuelod / for my names ſake / the ſame ſhal receiue an hundred folde / and ſhal in herſe euerlaſtyng lyfe.

**The Iſtell on Candelmas daye. Malachie. iii.**



**B**eholde I ſende my meſſenger which ſhal prepare the way before me / and ſoda- only ſhal the lord whom ye ſeke come vnto his temple / and the meſſenger of the couenante whom ye deſyre. Beholde he cometh ſayeth the lord Sabaoth. Who ſhal endure in the daye of his cominge / or who ſhal ſtande to be holde him? for he is as tryenge fyre / and as the herbe that ſul- lers ſcoure with all / & he ſhall ſyt tryeng and purgynge ſyluer / and ſhal purſe the ſones of Leuy / and ſhal ſpue them as gold and ſyluer / and they ſhal bringe offering vnto the lord of righteouſnes / and the ſacrifice of Iuda and of Jeruſalem / ſhal be deſpyſed vnto the lord as in the olde tyme / and in the yerres that were at the begynnyng.

**The Goſpel on Candelmas daye. The ſeconde chapter of Luke. D.**



temple. And when the father & the mother brought I the childe Iesus / to do for hym after the custome of the lawe. Them toke he hym vp in his armes & sayd lord now lettest thou thy seruante departe in peace. accor- dyng to thy promysse / for mine eyes haue sene the sauour sent from the / which thou hadst prepared before the face of all the people. A lyght to lyghten the gentyls / and the glorie of thy people Israel.

**T**he byspel on saint Mathias the apostles day. The .i. chap. of the Actes of the Apostles. C.



**A**fter stode by I the myddes of the disciples and sayde ( the nombre of the names were aboute an hondred and twenty ) ye me and brothere / this

scripture muste nedes be fulfyl- led / which the holy ghost thow- we the mouth of Dauid spake befoze of Judas / which was guyde to them that toke Iesus / for he was nombred with vs / & obtayned foloweshyppe in this mynystracyon / & he hath now possessed a plot of ground with the reward of iniquyte / and whē he was hāged / blaste a son- der in the myddes / & all his bowelles gusheth out / and as it is

Is it

**W**hen the tyme of purify- cacyon ( after the law of Moyses ) was come / they brought Iesus to Ieru- salem / to present hym to the lord / as it is wyrtte in the law of the lord / every mā chylde that first openeth the matryx / shalbe cal- led holy to the lord / and to of- fer as it is sayde in the lawe of the lord / a payle of turtle do- ves / or .ij. yong pyggyons / and beholde there was a man in Ie- rusalem / whose name was Sy- meon and the same man was iuste and feared god / and lon- ged for the consolacyon of Is- rael / and the holy ghoste was in hym / & an answer was gūē hym of the holy ghost / that he shulde not se dethe / before he had sene the lord & chylde . And he came by inspyracyon I to the

## The Byttels and Gospels

known vnto all the inhaby-  
ters of Iherusalem. In so moch  
that that felde is called in theyr  
mother tong. Acheldema/that  
is to say the bloody felde. It is  
wrytten in the boke of psal-  
mes/his habpracyon be voide/  
and no man be dwelling theri/  
and his byshoppricke let another  
take. Wherfore of these men/  
which haue companyed with  
vs(al the tyme that the lord Je-  
sus went in and out a monge  
vs/beginnyng at the baptyme  
of Iohan vnto the same daye  
that he was taken vp from vs)  
must one be ordeyned to be a  
wytnes with vs of his Resur-  
rectyon. And they appoynted.  
ij. Ioseph called barlabas (who  
se surname was Iustus / and  
Matthias/and they prayed sa-  
ieng. Thou lord which knowest  
the hertes of al men/shewe whe-  
ther thou hast chosen of these  
two / that the one maye take  
the roume of this mynistracyon/  
and Apostleship frō the whiche  
Judas by trasgressyon fel/ that  
he myght go to his owne place/  
and they gaue forth theyr lot-  
tes and the lotte fell on Matthe-  
as / & he was counted with the  
eleuen Apostles.

**The Gospel on saynt Ma-  
thias the Apostles daye/**

**The .xi. chapter of  
Mathewe. D.**



**A**then Iesus  
answered &  
sayde I prayse the  
O father lord of  
heuen and erthe/  
bycause thou haste  
hyd these thynges  
from the wyse and

prudent/and hast opened them  
vnto babes/ euen so father/ for  
so it pleased the al thynges are  
gyuen vnto me of my father / &  
no man knoweth the sone/ but  
the father / neyther knoweth  
any man the father / saue the  
sone and he to whome the sone  
wyl open hym. Come vnto  
me all ye that labour and are  
laden/ and I wyl ease you/ take  
my yoke on you and lerne of  
me/ for I am meke and lowely  
in herte/ and ye shall fynde rest  
vnto your soules/ for my yoke  
is easy/ and my burthen is lyght.

**The Byttel on the An-  
nunciacyon of our la-  
dy. Esai. viij.**



**O**ur lord spa-  
ke to Achas  
sayenge. Are thea  
spgne of the lord  
thy god / from a  
low byneth / or frō  
an hye aboue. But  
achas answered. I  
wyl nat are/ neyther wyl tēpt  
the lord. Wherfore the lord  
sayd heke ye of the house of da-



uid. Is it so small a thyng for  
you to be greuous to men / but  
that ye shulde also be paynfull  
vnto god neuerthelater yet the  
lorde / he wyl gyue you a signe.  
Beholde a virgyn shalbe with  
chylde / and shall beare a sone /  
and shall call his name Ema-  
nuell. He shall eate butter and  
honye / that he maye haue vn-  
derstandyng to refuse the euyl  
and to chosse the good.

**T**he Gospel on the Annun-  
cyacion of our lady. The. i.  
chapiter of Luke. C.



**A**nd in the. vi. moneth  
the aungell Gabryel  
was sent from god vn-  
to a cytie of Galile na-  
med nazareth to a vrgyn a spon-  
sed to a man whose name was  
Ioseph of the hous of Dauid /  
and the virgins name was Ma-  
ry / and the angell went in vnto

her / and sayde: haille full of gra-  
ce / the lorde is with the / blessed  
arte thou amonge womē. when  
she sawe him she was abashed  
at his sayenge / and caste in her  
mynde / what maner of saluta-  
cyon that shulde be. And the an-  
gell sayde vnto her / feare nat  
Mary / for thou hast founde gra-  
ce with god / so thou shalt co-  
ceyue in thy wombe / & shalt bea-  
re a sone / and shalt call his na-  
me Iesus. He shall be greate &  
shall be called the sonne of the  
hyste / and the lorde god shall  
gyue vnto hym the seate of his  
father Dauid / and he shall ray-  
gne ouer the house of Iacobe  
for euer / and of his kyngdome  
shal be none ende. The sayd Ma-  
ry vnto the angel / howe shal  
this be / seynge that I knowe  
nat a man / and the angell an-  
swered and sayde vnto her / the  
holy ghooste shall come vpo the /  
and the power of the hyst shall  
ouer shadowe the. Therfore al-  
so that holy thyng which shall  
be borne / & shall be called the so-  
ne of god and marke / thy colyn  
Elyzabeth / she hath also concei-  
ued a sone / her olde age & this  
is the. vi. monethe to her which  
was called baraine for with god  
shall nothyng be vnpossyble.  
Mary sayde: Beholde the hāde  
mayden of the lorde / be it vnto  
me euen as thou haste sayde.

## The Bystels and Gospels

**¶** The Bystel on salt Georges  
dape. The fyrst chapter of  
James. A.



**M**y brethren count it ex-  
cedyng ioye whē ye fall  
into diuers tēptacyons  
for as moche as ye knowe that  
the tryeng of your fayth byn-  
geth pacience and let pacience  
haue her perfecte worke / that  
ye maye be perfecte and sounde  
that nothyng be lackyng vnto  
you / yf any that is amonge  
you lacke wysdome let hym aske  
of god (which gyueth to all mē  
in differently / and casteth no  
man in the teeth) and it shall be  
gyuen hym / but let hym aske in  
faythe and wauer nat for he

that doubte he is lyke the wa-  
ues of the see / roste of the wynde  
and caryed with byolence.  
Neyther let that man thynke  
that he shal receyue any thynge  
of god. A waueryng myn-  
ded man is vnstable in al his  
wayes / let the brother of lowe  
degre reioyce in that he is ex-  
alted and the riche in that he is  
made lowe / for euen as the floure  
of the grasse / shal he vanyshe  
awaye. The Sonne ryseth  
with heate / and the grasse with-  
dereth / and his floures fauleth  
awaye & the beaute of the falsyph  
of it peryssheth / eue so shal the  
ryche mā perissh with his ha-  
boundaunce. Happy is the man  
that endureth in temptacyon /  
for when he is tryed / he shal re-  
ceiue the crowne of lyfe / which  
the lord hath promysed to thē  
that loue hym.

**¶** The Gospel on saynt Geor-  
ges dape. The .xv. chapter  
of Johan. A.



**I**esus sayd  
vnto hys di-  
scypples  
I am the  
true vyne / & my fa-  
ther is an housban-  
de mā / euery braun-  
che the beareth  
nat fruite in me / he wyl take  
awaye / & euery brasche the bea-  
reth fruyte wyl he pource that

it may bryng moze fruyte. Howe  
are ye cleane/ by the meanes of  
the wordes whiche I haue spo-  
ken vnto you/ byde yn me/ & let  
me byde i you/ as the braunche  
can nat beare fruyte of it selfe/  
excepte it byde in the vyne? no  
moze can ye excepte ye abyde in  
me. I am the vyne/ & ye are the  
braunches he that abyderth in  
me/ and I i hym the same byn-  
geth forth the moche fruyte / for  
without me can ye do nothyng  
yf a mā byde nat i me/ he is cast  
forth as a braunche / & is wyd-  
dyed and men gather it / & caste  
it in to the fyre/ and it burnethe  
yf ye abyde in me / and my wor-  
des also bide in you / aske what  
ye wyl / & it shalbe gyuen to you

**C** The byssel on saynt Marke  
the Euangelystes dawe.

The. iij. chapiter to the  
Ephesians. B.



**B**rethre vn-  
to euery  
one ys / is gyuen  
grace accordige  
to the measure  
of the gyfte of  
Chryste. wherfo-  
re he saythe / he  
is gone vp an-  
hwe / & hath led-  
de captiue captiue / & hath  
gyuen gyftes vnto men. That  
he ascended/ what meaneth it/  
but that he also descended fyrst

in to the lowest partyes of the  
erthe? He that descended is enē  
the same also that ascended vp  
euen aboue al heuyns/ to fulfyll  
al thynges/ & the very same mā  
de some Apostles some prophe-  
tes/ some Euangelyst/ some shep-  
herdes/ some teachers/ that the  
sayntes myght haue al thynges  
necessarpe to worke and mynys-  
tre withal/ to the edyfyng of  
the body of Chryst / til we euery  
chone/ in the bynte of fapth and  
knowledge of the sone of godd  
growe vp vnto a pertyte man/  
after the measure of age of the  
fulnes of Chryst.

**C** The Gospel on saint Marke  
the Euangelystes dawe. The  
xv. chapi. of Johan. A.

**I** Am the true vyne. &c. as it  
is wryten worde by worde  
in the Gospell of saynte Geo-  
rges dawe. Folio. liij.

**C** The byssel on whypp and  
James dawe. Sapi. v.



**W**hen shall  
the rygh-  
teous stan-  
de with  
greate constaunce  
agaynst them that  
beted them & toke  
away that they had  
de laboured for. when the wyc-  
ked shall se that / they shal be  
troubled with horrible fere/ and  
shal wounder at the sodayne &



## The Bytels and Gospels.

ynloked for bytcorpe/and shall  
saye in them selues / repetyng  
and sorowng for angurthe of  
herte. These be they whiche we  
some time mocked and iested on  
we were out of oure wyttes &  
thought they lyuing madnes  
& they ende to be without ho-  
nour/ but behold howe they are  
counted amonge the chylde of  
god / and haue they enheryta-  
unce among the sayntes.

**The Gospel on sate Jhylyp**  
and James day. The. xiiij.  
chapiter of Johan. A.



**J**esus sayde to his disci-  
ples let not your hertes  
be troubled / byleue in  
god / & byleue ye in me.  
In my fathers house are many  
mansyons. Yf it were nat so I  
wolde haue tolde you. I go to  
prepare a place for you / and yf

I go to prepare a place for you  
I wyl come agayne / & receaue  
you euen vnto my selfe / that we  
here I am / there may be also / &  
whether I go ye know and the  
waye ye know Thomas sayde  
vnto hym Lorde we know nat  
whither thou goest Also howe  
is it possible for vs to know the  
way? Iesus sayde vnto hym. I  
am the way / the verite / and the  
lyfe. No man cometh vnto the  
father but by me / if ye had kno-  
wen me / ye had knowen my fa-  
ther also. And now ye knowe hi  
& ye haue sene hi. Jhylyp sayde  
vnto hym Lorde shewe vs the  
father & it suffyeth vs. Iesus  
sayd vnto hym / haue I ben so  
long tyme with you / & yett haste  
thou nat knowen me. Jhylyp  
he that hath sene me / hath sene  
the father / and how sayest thou  
then / shewe vs the father? byle-  
ueth thou nat that I am in the  
father / & the father in me? The  
wordes that I speake vnto you  
I speake nat of my selfe / but  
the father dwellynge in me / is  
he that dothe the workes / byle-  
ue me that I am the father and  
the father in me / at the leest by-  
leue me for the verpe workes  
sake. Merely verely. I say vnto  
you who so euer byleueth on me  
the workes that I do / the same  
shall he do / and greater workes  
them these shall he do / bycause

I go vnto my father/and what  
soeuer ye aske in my name/that  
wyl I do.

**T**he Gospell on the Inuencyon  
of the Crosse the. v. Chapter  
to the Galathians. B.



**B**rothzen I haue trust  
towarde you in god:  
that ye wyl be none  
other wyse mynded.

Be that troubleth you shall bea-  
re hys iudgemēt/what soeuer he  
be brothzen if I yet preache Cir-  
cumcision / why do I then yet  
suffer persecucion/for then had  
the offence whiche the crosse gy-  
ueth ceased. I wolde to god  
they were sondred from you/w-  
hiche trouble you / as many as  
desyre with outwarde apery-  
ce to please carnally / they con-  
strayne you to be circumcysed/  
onely because they wolde nat

suffre persecucion with the croz-  
se of Chryste / for they them sel-  
ues whiche are circumcysed kepe  
natte the lawe? but desyre to ha-  
ue you circumcysed that they  
myght reioyce in your fleshe.  
God forbpd that I shulde reioy-  
ce/but in the crosse of oure lord  
Jesu Chyrist wherby the worlde  
is crucifyed as touchynge me/  
and I as concernynge the  
worlde.

**T**he Gospell on the Inuenc-  
cyon of the Crosse.the.iii.  
Chapter of Johan.

A.



There was a man  
of the pharises  
named Nicode-  
mus a ruler amon-  
ge the Jewes/he  
came to Iesus by  
nyghte and sayde vnto hym.

## The Byttels and Gospels

After we knowe that thou art a teacher / whiche is come from god / for no man coulde do such myracles as thou doest / except god were with hym. Iesus answered and sayde vnto hym. Verely verely I say vnto the / except a man be borne a newe / he can nat se the kyngdome of god. Nicodemus sayd vnto hym / howe can a man be borne whē he is olde / can he entre in to his mothers bodye and be borne agayne? Iesus answered. Verely verely I saye vnto the / except that a man be borne of water / and of the spiryte / he can nat entre in to the kyngdome of god. That whiche is borne of the fleshe is fleshe / & that whiche is borne of the spiryte / is spiryte. Ieruaele nat that I sayde to the / ye must be borne a newe. The wynde bloweth where he lysteth / and thou hearest his sounde / but thou canste nat tel when se he cometh and whyter he goeth. So is every man that is borne of the spiryte. Nicodemus answered and sayde vnto hym. How can these thynges be? Iesus answered & sayde vnto hi. Arte thou a mayster in Israel / and knowest nat these thynges? Verely verely I say vnto the / we speake that we knowe / and testifie that we haue sene / and ye receaue nat

our wpttenes / if I haue tolde you earthly thynges / and ye haue nat beleued howe shulde ye beleue if I shall tel you of heuently thynges? And no man hath ascēded vp to heuen / but he that came downe from heuen / that is to saye the sone of man / whiche is in heue. And as Moyses lyfted vp the serpent in wylbernes / euen so must the sone of man be lyfted vp / that no man whiche beleueth i hym perishe / but haue eternal lyfe.

The Byttel on the Natyui. of  
saynt Iohn Baptist.  
Esaie. xlix.



**A**s I sayth the lord Berkeleye I fles vnto me / and gyue hede ye people that are a farre the lord called me out of the wombe / and made mencyon of my name when I was i my mothers bowels / & he made my mouth lyke a sherpe swerd In the shadow he let me with his hande / and he made me as an excellent arrow / and hyd in his quyuer / and he sayde vnto me / thou art my seruaunt. O Israel / in whome I wyll be glorified / and I sayde. I labour in bayne and spende my strength



for nought and vnprofytably  
howbeit my cause I comyste/  
to the lord my trauayl vnto  
my god/ & now sayth the lord  
that formed me I the wombe to  
be seruaunt / & to turne Iacob  
vnto hym/ beholde I hane ma-  
de the a light/ that thou shuldest  
be saluacyon vnto the ende of  
the worlde kynges shal se/ & ru-  
lers shall staue vp/ & shal worship-  
pe/ bycause of the lord whiche  
is saythful & the holy of Israell  
hath chosen the.

**T**he Gospel on the Naty-  
te of Saynt Iohan the Bap-  
tist. The fyrst Chapter  
of Luke. A.



**E**lizabethes timewas so  
that she shulde be dely-  
uered and she brought  
forth a son & her neyghbours/  
& her cosyns herde tell how the

lord had shewed greate mercy  
vpon her/ they reioyced with her  
And it fortunied the eyght day  
they came to circuncyse the chyl-  
de / & called his name zachary/  
after the name of his father / &  
his mother answered & sayd nat-  
so/ but he shal be called Iohan.  
And they sayde vnto her, There  
is none of thy kyn that is nam-  
med with thys name/ & they ma-  
de sygnes to his father howe he  
wolde haue hym called/ and he  
asked for wytyng tables and  
wrote / sayenge / his name is  
Iohan. And they meruayled  
al and his mouthe was ope-  
ned immediatly / and his tong-  
and he spake lauding god/ and  
feare came on all the the dwelt  
nye / and all these thinges we-  
re noyed abroad throughout  
all the hilly countrey of Jewry/  
and all they that herde them /  
layde them vp in theyr hartes  
sayenge What maner chylde  
shall this be? and the hande of  
god was with hym/ and his fa-  
ther zacharias was fylled with  
the holy ghost / and prophessed  
sayenge. Blyssed be the lord  
of Israel / for he hath blyssed  
and redemed his people.

**T**he Gospel on saynt Peter  
and Pauls day. The xij.  
Cha. of the Actes of the  
Apostels. A.

## The Bytels and Gospels.



In that tyme Herode the kyng layde handes on certein of the congregaciō to bere the he killed James the brother of Johan / with a swerde / & because he sawe the it pleased the Jewes he proceeded further / & toke Peter also. The were the dayes of the swete brea



de / & whē he had caught hī / he put hym in prysō / & deliuered hym to. liij. quaternions of soldiers to be kept / entēdyng after Easter to byng hī forth to the people The was Peter kept in prysō / but prayer was made without ceasynge of the congregaciō vnto god for hym / whē Herode wolde haue brought hī out vnto the people / the same nyght slepte Peter bwtwene two soldours / beside with two chaynes / and the keepers before the doze kepte the prysō / & beholde the āgell of the lord was there presēt / & lyght shyned in the lodge / & smote Peter on the syde / & styred hī vp sayenge. Arise vp qckly / & the chaines fel of fro his hādes / & the āgell sayde vnto hī / gȳde thy selfe / & bynde

on thy sadalles / & so he byd & he sayde vnto hym caste on thy mē tell about the / & folowe me / & he came & folowed hym / & wpt nat that it was truerth wich was done by the āgell / but thought he hade sene a byspon whē they were past the fyrste and the secōde watche / they came vnto the thrid gate that ledeth vnto the cȳtpe / which opened to the by his owne accorde. And they went out / & passed thorowe one strete / & by & by the Angell departed fro hī. And whē Peter cā to hī selfe / he sayde / nowe I knowe of a suertpe that the lord hath sēt his āgell / & hath deliuered me from the hande of Herode / & from all the waytinge for of the people of the Jewes.

**The Gospel on saint Peter and Powles daye the xvi. cha. of Mathewe. . C.**



**W**hen Jeſus came in to the  
 toſſes of the cypre whi-  
 che is called Ceſarea  
 philippi / he asked his  
 diſciples ſateng whome do me  
 ſaye that I the ſone of mā am?  
 They ſayde ſome ſay that thou  
 arte Johā baptiſte / ſome Elias/  
 ſome Jeremias / or one of the p-  
 phetes. He ſayde vnto the / but  
 who ſaye ye that I am. Simon  
 peter answered & ſayde. Thou ar-  
 te Chriſte the ſone of the lypnyng  
 god And Jeſus answered & ſaid vn-  
 to hi. Happp arte thou Symon  
 the ſone of Jonas / for fleſhe &  
 blode hath nat opened vnto the  
 that / but my father which is in  
 heuen. And I ſay alſo vnto the  
 that thou arte Peter? and vpon  
 this roke I wyl buylde my ſgre-  
 gacyſ / & the gates of hell / ſhall  
 nat puayle agaynſt it / & I wyl  
 gyue vnto the the keyes of the  
 kyngdome of heuē / & what ſoe-  
 uer thou biſdeſt vpon erth / ſhall  
 be bounde in heuen / and what  
 ſo euer thou loweſt on erthe /  
 ſhal be lowed in heuen.

**T**he ſpyſel on the cōmemora-  
 tion of ſaynt Paule the ſeconde  
 Chap. to the Galathians. B.

**I** Certifye you brochrene /  
 that the goſpel which  
 was pched of me / was nat after  
 the maner of me / neyther recea-  
 ued I it of mā / neyther was I  
 taught / it but receaued it by the

reuelacyſ of Jeſus Chriſt? ye ha-  
 ue herde of my gnerſacyon i ty-  
 mes paſt in the Jewes wayes /  
 how that beyōde meaſure. I ple-  
 cuted the cōgregacyſ of god / &  
 ſpoyled it / & preuayled i the Je-  
 wes lawe / aboue many of my cō-  
 panpons / whiche were of myne  
 owne nacyſ / & was as moche mo-  
 re ſeruēt meyncepyner of the tra-  
 dycyſ of the elders / but when it  
 pleaſed god / whiche ſeperated  
 me frō my mothers wōbe / & cal-  
 led me by his grace / for to decla-  
 re his ſone by me that I ſhulde  
 preache hi amōge the herthē / im-  
 mediately I commened nat of  
 the mater with fleſhe / & blode /  
 neyther returned to Jeruſalē to  
 the which were Apoſtels before  
 me / but wēt my wayes i to Ara-  
 bia / & came agayne vnto Dama-  
 ſcūſ. The after iij. yere I returned  
 to Jeruſalē to ſe Peter / & abode  
 with hi. xij. dayes none other of  
 the apoſtels ſawe I / ſawe Ja-  
 mes the Lordes brother / the thi-  
 ges which I wypte beholde / god  
 knoweth I ſpe nat. After that  
 I wēt i to the coſtes of Siria &  
 Cilicia / & was vnknewē as tou-  
 chinge my pſone vnto the cōgre-  
 gacyſ of Jewy / which were in  
 Chriſt but they herd onely the he-  
 which plecuted vs i tyme paſſe /  
 now precheth the ſayth / which  
 before he deſtroyed / and they  
 glorifyed god on my behalfe.



## The Epistels and Gospels

**T**he Gospell on the Commemoration of saynt Paule.

The. xix. Chapter of Mathewe. D.

**E**ter sayde vnto Iesus beholde we haue. &c. ye shal fynde this gospel on the conuersion of saynt Paule. Folio. l.

**T**he Epistell on the visitacyon of our lady. Cant. c. ij.



**A**mi the flour of the felde / & Alypes of the valeys. As the Alype amonge the thornes / so is my loue amyg the daughters: As the Appletre amonge the trees of the wode. so is my beloued amonge the sonnes / in his shadowe was my desyre to lytte / for his fruyte was swete to my mouth. He brought me vnto his wyne seller / this behauior to me wards was louely / beholde my beloued sayde to me: bp & hast my loue / my done my bewtiful & cbe / for nowe is wynter gone / & rayne departed & pass / the flowres appere / our colitre / & the ryme is come to cut the vines. The voyce of the Turtill done is herde in our lande / the fyg tree hath brought forth her fygges / & the vyne blossomes gyue a sauour bp hast my loue / my done in the

holes of the rocke. & secret places of the walles / shewe me thy face and let me here thy voyce / for thy voyce is swete / and thy fassyon beautyfull.

**T**he Gospell on the visytacyon of our Ladye. The first Chapter of Luke. D.

**M**ary arose in thole dayes and went i to the mountayns with ha-



ste in to a Cytie of Jewry / and entred into the hous of zacharie / & saluted Elizabeth / & it fortune das Elizabeth herde the saluta cyon of Mary / the babe spronge in herbelly / & Elizabeth was fylled with the holy ghost / and cried with a loude voyce / and sayde: Blysted arte thou amonge women / and blysted is the fruyte of thy wombe: and whence hap peneth this to me / that the mother of my lorde shulde come to me. Loo as soone as the voyce of this salutacyon sounded in myne eares / the babe lept in my bely for ioye / and blysted arte thou that beleuest / for those thynges shall be perfourmed whiche were tolde the from the lorde. And Mary sayde my soule magnifieth the lorde / and

my spyte reioyleth in god my  
sauioure.

**T**he Byssel on the Traslacion  
of saynt Thomas of Canterbu  
ry the. v. Chapter to the  
Hebrewes. A.



**E**very hye  
preeste. &c.  
ye shall fide  
this byssel  
on saynt Thomas  
daye after chylde  
mas daye.  
Folio. vi.

**T**he Gospel on saynt Tho  
mas of Canterbury the. xij.  
Chapter of Luke. B.

**A** certayne noble mā. &c.  
ye shall fynde this gos  
pel on saynte Thomas  
daye after Chylde mas  
daye. Folio. vi.

**T**he Byssel on Welyke Son  
daye. Ecclesiastice. clith.

**T**hese are the mē of mer  
cy / whose ryghteous  
nes are nat forgotten.  
Goodnelle abyde with  
the seede of them: they  
kynskol  
ke are an holy enheritaunce / &  
they seed hath stode in wytnes  
ses / & the sones of the abyde vn  
to the worldes ende for the / the  
generacyon of the / & the glorie  
of them shall nat be left / they  
bodies are buried in peace / and  
they names shall lyue in the  
worldes / & people shall tel the

wysdome of them / and all the  
congregacyon of sayntes shall  
shewe the laude of them.

**T**he Gospel on Welyke Son  
daye. The. v. Chapter of  
Mathewe. A.



**W**hen Iesus sawe the  
people he went by in to  
a mountayne and whē  
he was set his disciples  
came vnto hym / and he openeth  
his mouthe and taught them  
sayenge. Blyssed are the poore  
in spyte / for they is the  
kyngdome of heuen. Blyssed ar  
re they that moerne / for they  
shal be comforted. Blyssed are  
the meke / for they shal enhere  
te the erth. Blyssed are they w  
hich hongre and thurst for ry  
ghtuousnes / for they shall be fol  
led. Blyssed are the mercifull /  
for they shal optayne mercy.

## The Byssels and Gospel

Blissed are the pure i herte / for they shal se god. Blissed are the mainteyners of peace / for they shall be called the chyldrene of god. Blissed are they which suffer plectacion for ryghtuousnes sake / for they is the kygdome of heuen. Blissed are ye when men shal reuple you / and persecute you / and shall falsly saye all maner of euill sayenges agaynst you / for my sake. Ie: ioyce and be glade / for greate is your rewarde in heuen.

**The Byssel on saynt Margaretes daye.**



**O** Lord my god thou hast exaltd my habytacyon vpon the erth / and I haue prayed for deeth to come / I haue called the lord / the father of my lord that he forsake me nat in the day of my tribulacyon. And in the tyme of proude me withoute helpe / I shall laude thy name diligently / & shall prayse it in cōfessyon & my prayer is herde thou hast deliuered me from perdyng & from a wretched tyme. Therefore O lord my god / I shall confesse and gyue laude vnto thy name.

**The Gospel on saynt Margaretes daye. The. xij. Chapter of Mathewe.**



**I**esus sayde vnto his disciples. The kyngdome of heuen is lyke vnto treasure hid in the felde / the whiche a man founde and hyd it / and for ioy thereof goeth & selleth all that he hath & byerth that felde. Agayne the kyngdome of heuen is lyke vnto a marchaunte sekynge after good perles / whiche when he had found one precyous perle. wente and solde all that he had & bought it. Agayne the kyngdome of heuen is lyke vnto a nette caste in to the see / that gadereth of al kindes of fyshes which when it is full / me draw to lande / and syt and gathereth the good in to theyr vesselles & cast the bad away. So shall it be at the ende of the world / The angelles shall come and seruer the bad from the good / and



ſhal caſte them in to a furneyſ  
offyre/there ſhal be waylyng/  
and gnaſſhyng of teth. Jeſus  
ſayde vnto theym/ haue ye vn-  
derſtanded all theſe thynges  
they ſayd ye ſp. Then ſayde he  
vnto them/ therfore euery ſcrp-  
be whiche is taughte vnto the  
kyngdome/ is lyke an houſhol-  
der/ which bryngeth forth/ out  
of his treaſure/ thynges bothe  
newe and olde.

**T**he Viſſel on Mary Magda-  
leyn day. Prouerb. xxi.



**A** womā  
of po-  
wer &  
berite  
yf a man culde  
ſpynde the bale  
we of her were  
ſarre above per-  
les. The herte  
of her husbands

truſteth in her/ that he neder the  
nat ſpoyles. She redereth hym  
good & not euil al the daies of  
her lyfe. She ſought wolfe & fla-  
re/ & dyd as her handes ſerued  
her. She is like a marchauntes  
ſhip that bryngeth her vytayles  
ſo farre. She ryſeth per day &  
gyueth meate to her houſhold  
and ſode to her maydens. She  
conſydered a grounde & brought  
it/ and of the ſcrype of her han-  
ds planted a vyne. She gyrded  
her loynes with ſtrength/ and

couraged her armes. She per-  
ceaued that her huſwyfry was  
profytable/ & therfore dyd not  
put out her candell by nyght.  
She ſet her fingers to the ſpedle  
and her handes caughte holde  
on the dyſtaffe. She opened her  
hande to the pooze/ and ſtret-  
ched out her handes to the ne-  
dye. She feared not leſt the cold  
of ſnowe ſhulde hurte her hou-  
ſe/ for al her houſhold were dou-  
ble clothed. She made her gay  
ornamentes/ of byce/ and pur-  
ple was her apparell. Her huſ-  
bande was hadde in honoure  
in the gates/ as he ſate wiche  
elders of the lande. She made  
lynnen and ſolde it/ and deliue-  
red a girdle to the merchaunt.  
Strength and glozy were her  
raymēt/ and ſhe laughed in the  
later dayes. She opened her  
mouth with wyſdome and the  
lawe of ryghteouſnes was on  
her tonge. She had en eye to  
her houſholde & ate nat bread  
ydly. Her chyldren aroſe and  
blyſſed her/ and her huſbande  
commended her. Many dought-  
ters haue done excellently but  
thou haſte paſſed them al. Fa-  
uoure is a deceauable thyng/ &  
beauty is vanyte/ but a wo-  
mā that feareth god/ ſhe ſhal be  
praiſed. Gyue her of the fruite  
of her handes/ and let her wor-  
kes prayſe her in the gates.

## The Bytels and Gospels

**T**he Gospel on Mary mag-  
dalcins day. The. vii. Chapter  
of Luke. E



**O**ne of the pharyses de-  
spised Iesus that he wol-  
de eate with hym / and  
he came i to the phary-  
ses house / & sat downe to mea-  
te. And beholde a womā in that  
citty / whiche was a synner as  
soone as she knewe that Iesus  
sat at meate in the pharyses  
house she brought an Alaba-  
ster boxe of oyntment / and she  
stode at his fete behynde hi we-  
ppng and began to washe his  
fete with teares / and dyd wype  
thē with the heares of her heed  
and kissed his fete / & anoynted  
thē with oyntment. Whē the  
pharyse whiche hade hi to his  
house sawe that he spake with  
hym selfe sayenge: of this man

were a prophete / he wolde su-  
rely haue knowen who & what  
maner woman this is / whiche  
touched him / for she is a sinner  
And Iesus answered and said  
vnto hym / Symon I haue som-  
what to saye vnto the / and he  
sayde: Mayster saye on. There  
was a certayne lender whiche  
had two debtors. the one ought  
fyue hundred pents / and the o-  
ther fyfty. Whē they had no-  
thyng to paye / he forgane thē  
bothe. Whiche of them tell me  
wyl loue hym moost? Symon  
answered and sayd / I suppose  
that he to whome he forgane  
moost / and he sayde vnto him.  
Thou hast truely iudged. And  
he turned to the woman / and  
sayd vnto Symon. Seest thou  
this woman / I entred in to thy  
house / and thou gauest me no  
water to my fete / but she hath  
washte my fete with teares / &  
wiped them with the heares of  
her heed. Thou gauest me no  
kysse: but she sence the tyme I  
came in hath nat ceased to kis-  
se my fete. My heed with oyle  
thou dydest nat anoyte / and  
she hath anointed my fete with  
oyntment. Wherfore I saye  
vnto the many synnes are for-  
gyuen her / because she loued  
moche. To whome lesse is for-  
gyuē / the same doth lesse loue.  
And he sayd vnto her / thy syn-

nes are forgiven the. And they  
that sate at meate with him/be  
gan to say within them selues.  
Whho is this which forgueth  
euē synnes/ and he sayde to the  
woman. Thy faith hath saued  
the/go in peace.

¶ The Epistell on saynt James  
daye the Apostle. The seconde  
chapiter to the Ephesys.



**B**

Archzene  
nowe ye a:  
re nomore  
straungers



& foreners; but cpte  
sins with the sayn:  
tes/and of the hou:

holde of god/and are bylte vpo  
the foundacyon of the Apostles  
and prophetes / Iesus Chryste  
beynge the heed corner stone/in  
whome euery buylding coupled  
togther/growethe vnto an ho  
ly temple in the lord / in whom  
ye also are bylte togther & ma:  
de an habitacyle for God in the  
spyryte.

¶ The Gospel on saynt James  
daye the Apostle. The. xx. Chapi  
ter of Mathewe.



Here came to Ies<sup>s</sup>  
the mother of zebe  
des chyl dren with  
her sonnes/ worshyp  
pyng hym / and de:  
spryng a certayne

thyng of hym / he sayde vnto  
her / what wilt thou haue the

sayde vnto hym. Braunte that  
these my two sonnes / maye sty  
one on the right hande / and  
the other on thy lefte hande / in  
thy kyngdome. Iesus answer  
ed and sayde / ye wotte nat  
what ye aske. Are ye able to  
drynke of the cuppe that I  
shall drynke of? and to be bapty  
sed with the bapty me that I  
shall be bapty sed with? They  
answered to him. That we are  
He sayd vnto the / ye shal dryn:  
ke of my cuppe / & shall be bap:  
ty sed with the bapty me that I  
shall be bapty sed with / but to  
sytt on my ryght hande / and  
on my lyfte hande / is nat myne  
to gyue but to the for whom it  
is prepared of my father.

¶ The Epistell on saynte  
Annes daye.

B iij



## The Bytels and Gospels



**A** woman of power & veryte, &c. ye shall fynde thys bytelle on saynte Mary Magdalene day. folio. lviij. **T**he Gospell on saynt Annes daye. The fyrste chapter of Mathewe. **A.**

**T**his is the booke of the generacyon, &c. ye shall fynde this gospel on the Concepcion of our lady. Folio. xlix.

**T**he Bytelle on saint Peters daye ad vincula. The. xij. chapter of the Actes of the apostles. **C.**



**V**hen Peter came out of prison / he came to the house of Mary the mother of one Johan which was called Marke / where many were gathered together in prayer / as Peter knocked at the entrey doore / a damsel came forth to hearken named Rhoda / and when she knewe Peters voyce / she opened nathe entrey for gladnes / but ranne in / and tolde howe Peter stood before the entrey / and they sayde vnto her / thou arte mad / and she boze the downe / that it was euen so. Then sayd

they / it is his angell Peter continued knocking / when they had opened the doore / and sawe him they were astonied / he beckened vnto them with the hande the holde theyr peace / and told them by what meanes the lord broughte hym oute of prison.

**T**he Gospell on saint Peters day ad vincula. The. xvi. chapter of Mathewe. **B.**

**W**hen Iesus came in to the costes. &c. ye shall fynde this gospel on saint Peter and Pauls day. Folio. lvi.

**T**he Bytelle on the Transfiguration of our lord / the. ii. bytelle of Peter and the fyrst chapter. **D.**



**M**oste dere beloued brethren we folowwed nat deceauable fables wher we opened vnto you the power / and continuinge of our lord Iesus Christ / but with our eyes we sawe his maieste. Euē the verely / wher he receaued of god the father honour & glorie / & wher there came such a voyce to hym from that excellent glorie. This is my dere beloued sone / in whome I haue deelyte / here hym / this voyce we herde whan it came from heuē /

beynge with hi in the holy mo: unte/we haue alſo a ryghte ſu: re worde of pphesye/where vn: to pf we take hede / as vnto a lyght that ſhyneth in a darke place / ye do wel vntyl the dape dawne and the dape ſtarre ary: ſe in your hertes.

**T**he Goſpel on the Tranſfy: guraciō of our lorde. The. xviij. chapter of Mathewe.



**J**esus toke peter and James / and John his brother and brought the vp in to an hye mountayne out of the way & was tranſfygured befoze them / and his face did ſhine as the ſonne / and his clothes were as whyte as the lyght. And beholde they re apered vnto them Moyses & Elias / talkynge with hi. The answered peter & ſayde to Je:

ſus. Mayſter here is good beyng for vs / pf thou wylte / let vs make here. iij. tabernacles / one for the / & one for Moyses / & one for Elias. whyle he yet ſpake / he holde a bryght cloude shadowed theym / & beholde there came a voyce oute of the cloude & ſayde

This is my dere ſonne / i whom I deſypte / here hym. And whan

**A** the dyſcyples herde that they fell flatte on theyr faces / & were ſore aſtrayde. And Jesus came & touched theym & ſayde aryſe and be nat a frayde then liſted they vp theyr cies and ſawe no mō but Jeſus onely. And as they came downe fro the mountaine. Jesus charged the ſayenge / ſe that ye ſewe the byſſon to no man tyll the ſonne of man be ry ſen agayne from deth.

**T**he byſſel in the feest of the name of Jesus. The. iij. chap. of the Actes of the Apoſtles.



**P**eter full of the holy ghoſt ſayd. Ye rulers of the people and elders of Iſrael / pf we this day be examined of the good dede done to

the ſyckeman / by what meanes he is made hole / be it knowē vn to you all / & to al the people of Iſrael that in the name of ieſus Chryſt of Nazareth / whōe

## The Bytels and Gospels

ye crucyfyed / and whome god  
rayled from deth agayne / this  
man standeth here presente be-  
fore you whole / this is the stone  
caste asyde of you buylders whi-  
che is sette i the cheyfe place of  
the corner / neyther is there sal-  
uacyon in any other / nor yet al-  
so is there any other name giue  
to me wherin we muste be saued

**The Gospell in the feest of  
the name of Iesus. The  
xij. chapiter of  
Mathewe. C.**



**A**ngell of  
god apered  
to Ioseph in slepe  
saye / Ioseph the  
sonne of Dauid /  
feare not to take  
vnto the mary thy  
wife / for that whi-

che is conceaued in her / is of the  
holy ghost. She shal bring forth  
a sone / and thou shalt call his  
name Iesus / for he shall saue  
his people from theyr synnes.  
At this was done to fulfyl that  
whiche was spoken of our lord  
by the prophete sayge. Beholde  
a mayde shal be with chylde / &  
shall brynge forth a sonne / and  
they shall call his name Ema-  
nuell / whiche is by interpreta-  
cyon / god with vs.

**The Bytelle on saint Laurence  
day / the .ij. bytelle to the Corin-  
thyans. The .ix. cha. B.**



**B**ethzene /  
he whiche  
lowethe  
lytell / shal reepe ly-  
tell / and he that sor-  
wethe plenteously  
shall reepe plente-  
ously / and let eue-

ry ma to accordynge as he hath  
purposed in his herte / not grud-  
gynge / or of necessitye / for God  
loueth a chereful gyuer. God is  
able to make you ryche i all gra-  
ce / that ye i all thynges hauyng  
sufficient vnto the vtermoste  
maye be ryche vnto all maner  
good workes / as it is wyrtten.  
He hath sparred a bzode / & ha-  
the giue to the poore his rygh-  
teousnes remayneth for euer.  
He that synde the the sower se-  
de shal mynysse breade for fode  
and shall multiply your fede /  
& encrease the fruytes of your  
ryghteousnes.

**The Gospell on saynt Laurence  
daye. The .xij. chapi-  
piter of Johan. D.**

**I**esus sayde vnto his di-  
scypples. Merely verely /  
I say vnto you / excepte  
the wheare corne fal in  
to the grounde and dye / it byde-  
the alone. Yf it dye it bryngeth  
forth moche fruyte. He that lou-  
eth his lyfe shall destroye it / and  
he that hatheth his lyfe i this  
worlde / shall kepe it vnto the





lyfe eternal of any man myn-  
dre vnto me / let hym folowe me  
and where I am / there shall al-  
so my mynyster be / and of any  
man mynyster vnto me / hi wyl  
my father honoure whiche is  
in heuen.

**T**he Gospell on the Assump-  
cion of our lady. Ec-  
clesi. xxiij.



**A**l those  
thynges I  
sought re-  
ste: and in  
some manes enhe-  
rytaunce wolde ha-  
ue dwelte. The the  
creatoure of all thi-

ges commaunded and sayd vn-  
to me: and he that created me  
dyd sette my tabernacle at reste  
and sayde vnto me. Dwel in I-  
racl / and haue thyn enherita-  
ce in Israell / and rote thy selfe

amonge myne electe. From the  
begynnyng / & before the world  
was I created / and vnto the  
worlde to come wyl I not tear-  
se: and before him haue I myny-  
stered in the holy habytacyon and  
so in Syon was I settled / and in  
the holy cytie lyke wise I rested  
and in Iherusalem was my power  
And I rote my selfe in an ho-  
nourable people / which are the  
lordes parte / and he thep enhe-  
rytaunce / and amonge the mul-  
titude of sayntes I helde me fa-  
ste. As a cedar tree was I lyfte  
vp in Tyband / and as a Cypress  
tree in mounte hermon. As a  
palm tree was I exalted in Ca-  
des / and as rose plantes in Je-  
rico. As a beautifull Olive tree  
in the felde / & as a pynapple  
tree was I exalted by the wa-  
ters. In the sireres. I gaue an  
odoure as Sinamon and Bal-  
me that smellethe wel / and ga-  
ue an odoure of sweteness as per-  
fette Appre.

**T**he Gospell on the Assump-  
cion of our lady. The. x. chap-  
ter of Luke. B.



**I**esus stred  
into a cer-  
taine Ca-  
pell. And a  
certaine womā na-  
med Martha / re-  
ceaued hym in to  
her house: and this

## The p̄stels and Gospels.

woman had a syster called Mar-  
ry: whiche satte at Iesus fere/  
and herde Iesus preachynge.  
Martha was combed aboute  
moche serupnge: and stode and  
sayde? Mayster doest thou nat  
care: that my syster hath left me  
to minstre alone? bidde her ther  
foze that she helpe me. And Je-  
sus answered and sayde vnto  
her Martha Martha Thou  
carest and arte troubled about  
many thynges/verely one is ne-  
desful. Mary hath chosen the  
beste parte whiche shal not be  
taken away from her.

**The p̄stel on saynt Bartil-**  
**mewes dape. The.ij. chapitre**  
**to the Ephesians. D.**



**N**ow ye  
are no  
more stra-  
ngers. &c. ye shal  
fynde this p̄stel  
on saynt James  
dape the apostle.  
folio. lii.

**The gospel on saynt Bartil-**  
**mewes dape. The. xij.**  
**chapiter of Luke. C**



**T**here was  
a s̄rpe  
amonge  
the discyples of Je-  
sus/whiche of the  
shulde be taken for  
the greateste/ & he  
sayd vnto the/ the

kynges of the gentyls raygne  
ouer the & they that beare rule  
ouer them/are called gracypus  
lordes/ but ye shal not be so but  
he that is greatest among you  
shal be as the yongest/ he that  
is chiefe shal be as the minystre  
for whether is greater/ he that  
sytteth at meate? or he that ser-  
ueth? is nat he that sytteth at  
meate? And I am amonge you  
as he that mynistrerthe/ ye are  
they whiche haue bydde with  
me in my tēptacyōs/ & I apoynt  
vnto you a kyngdome/ as my fa-  
ther hath apoynted to me that  
ye maye eate and drynke at my  
table in my kyngedome/ & sytte  
on seates/ and iudge the twelue  
tribes of Israel.

**The p̄stel on the Decola-**  
**cyon of saynt Johan.**  
**prouerbi. x.**



**A** he lokig  
aft of iu-  
ste mē is  
gladnes  
& the hope of wyc-  
ked mē shal p̄sthe.  
The strength of a  
simple man is the  
waes of the lord/ and feare to  
the that worke euyl. The iuste  
mā shal not be moued for euer  
and wicked mē shal not dwell  
vpon the erthe. The mouth of a  
iust man byngeth forth wycdo-  
me/ and the tonge of euyl men

ſhal perſſhe. The lypes of a juſte man conſyderethe pleaſante thynges/and the mouthe of wycked me/frowarde thynges. The ſimplycrite of juſte me ſhall dyrecte theym and the ſupplan tacyon of euyl men ſhal deſtroy the. The ryghte counſes of rygh tuouſe men ſhall deluyter them & the wycked me ſhall be taken in theyr awaytes. The juſt mā is deluytered fro heynnes/& the wycked man ſhall be taken for hym. A diſmyler deceaueth his frende with the mouthe / & the juſte me ſhall be deluytered with ſcripte. A citie ſhal be exalted in the goodes of juſt men : & laude ſhall be i the loſſe of wicked me. A citie ſhall be exalted i the bly ſynge of juſte men.

The Goſpell on the decolla cyon of ſaynt Iohan. The. vi.

Chapiter of Marke. C

**H**erode the kyng he hym ſelfe ſet forth and toke Iohn and bounde hym and caſt hym in pryſon/for He rodias ſake/which was his bro ther whilypys wyfe. For he had maryed her. Iohan ſayde vnto Herode. It is nat lauffull for the to haue thy brothers wyfe. Herodias layde wayte for hym/& wolde haue killed hym/ but ſhe coulde nat. For herode feared Iohā knowynge that he was a juſte man/& an holy/and

gaue hym reuerence and when he herde him/he did many thin ges and herde hym gladly. And when conueniente daye was come. Herode on his byrth day made a ſupper to the Lordes/ Capteynes /and chepfe eſtates of Galile. And the daughter of the ſame Herodias. came in. & daunſed/and pleaſed Herode and the that ſate at bourde al ſo. Then the kyng ſayde vnto the mayden / aſke of me what thou wylte/and I wyl gye it the/& he ſware vnto her. what ſoeuer thou ſhalte aſke of me/ I wyl gye it the / euen vnto the one halfe of my kyngdome. And ſhe went forth : and ſayde to her mother. what ſhal I aſke and ſhe ſayde Iohn Baptiſtes heed. And ſhe came in ſtreyte waye with haſte vnto the kyng and aſked ſayeng/ I wyl that thou gyeſt me by and by in a dyſhe / the heed of Iohn Bap tyſte. And the kyng was ſory. Yet for his othes ſake / and for theyr ſakes whiche ſate at ſup per alſo/he woulde nat put her beſyde her purpoſe. And imme dyatly the kyng ſente ſanger man/and cōmaunded his heed to be brought in/and he went and beheded hym in the pryſon and brought his heed i a dyſhe and gaue it to the mayden/and the mayden gaue it to her mo:



## The Bytels and Gospels.

ther. When his disciples herde  
of it/they came and toke vp hys  
body/and put it in a tombe.

**T**he Bytelle on the Nativite  
of our Ladye.



**A**s a vyne so  
broughte I  
forth a sauoure. &  
ye shal finde thys  
pistel in the Concep-  
cion of our Lady.  
Folio. clviij.

**T**he Gospel on  
the Nativite of our Lady. The  
firste Chap. of Mathewe. A.

**T**his is the boke of the ge-  
neracyō of Ihesus. &c. ye shall  
fnde this Gospel on the Concep-  
cion of our Lady. Folio. clx.

**T**he Bytelle on the Exalta-  
cion of the Crosse the. v. Chapi-  
ter to the Galathyans. B.



**I** have trust towarde you  
in god. &c. ye shall fynde

thys Bytelle on the Inuencyon  
of the Crosse. Folio. liij.

**T**he Gospell on the exaltacy-  
on of the Crosse the. xij. Chapi-  
ter of Johan. C.



**I**esus sayde vnto the peo-  
ple of the Jewes/now is  
the iudgement of this  
worlde now shal the Prynce of  
this worlde be caste out. And I  
(if I were lift vp from the erth)  
wyl drawe al mē vnto me. This  
sayde Iesus sygnifyenge what  
deth he shulde dye. The people  
answered him/We haue herde  
of the lawe that Chryst bydeth  
euer? And how sayest thou then  
that the sone of mē must be lyft  
vp wtho is that sone of mā? Je-  
sus sayd vnto them/pet a lytell  
whyle is the lyght with yone:  
walke whyle ye haue lyght lest  
the darkenes come on you. He  
that walketh in the darke wo:

teeth nat whithet he goeth. But  
whyle ye haue lyght / bylene on  
the lyghte that ye maye be the  
chyliden of lyght.

The iſtyell on ſaynt Mathe  
wes dape the apoſtle.



De Jeſu wyl  
forth / he ſa:  
we a mā ſp:  
te receaynyng  
of a cūſide named.  
Mathewe / & ſayde  
to hi / folowe me / &  
he aroſe & folowed  
hi. And it came to paſſe / that Je  
ſu ſate at meate i the houſe / be:  
holde many ſublycanes & ſyn:  
ners came and ſate towne & alſo  
with Jeſu & his diſciples. when  
the ſharyles had perceaued that  
they ſayde to his diſciples / why  
eateſt thou maſter with ſubly  
canes & ſynners? wher Jeſu her  
de that: he ſayd to the The who  
ſe nede nat the iſchylſion / but  
they that are ſek. So & lerne /  
what that meaneth? I haue  
pleaſure i mercy / & nat i offerig /  
for I am nat come to calle the  
ryghtwyle / but the ſynners to  
repentaunce.

The iſtyell on ſait Mathe  
wes dape. The fyrſte Chap. of the Re  
uelacyō of ſaynt Johan.



Jeſus ſet & the  
wed by hi An  
gell vnto his ſerua  
unte John / whiche  
boke recorde of the  
worde of god / and  
of the reſymonye  
of Jeſu Chryſte and  
of al thynges that he ſawe. Hap  
pye is he that heareth & readeth



The ſimplytude of  
the faces of the  
foure beettes. The  
face of a man / and  
the face of a Lyon /  
on the ryght han:  
de of the foure of  
them. And the face  
of an Eagle aboue  
the foure. And they  
faces / and they  
wings ſtretched out a:  
boue an hpe. Eche  
hade two wynges  
coupled togyther / & two that co  
uered they  
bodies / & they went  
all ſtrepte forwarde / & whither  
they had liſte to go / thither  
they wylle / & turned nat backe  
agayne i they  
goynge. And the  
ſimplytude of the beettes / & the  
faſſyō of the was as burnynge  
coles of fyre & as fyre brandes /  
walkige bytwene the beettes / &  
the fyre dyd ſhyne / & out of the  
fyre predeed lyghtnyng / & the  
beettes ranne and returned af  
ter the faſſyō of lyghtnyng.

The Goſpell on ſaynt Ma  
thwes dape the Apoſtle /

The. ix. Chapter of  
Mathewe. B.

## The Bytels and Gospels

the wordes of the pphely/and kepe those thynges whiche are writte there / for the tyme is at hande. John to the. viij. congregacyon i Asia. Grace be with you & peace from hym which is / & whiche was / and the which is to come and from the. viij. spirytes / whiche are presente before his trone / and from Jesus Christe whiche is a faythfull wytnesse & fyrst begotten of the deede / & for he ouer the kynges of the erth vnto hym that loued vs / and washed vs from our synnes in hys owne blode.

**T**he Gospel on saynt Marygheles dape the. xviij. Chapter of Magthewe. A.



**T**he discyples cā vnto Ihesus sayenge. who is the greatest i the kyngdome of heuē? Iesus called a

chylde vnto hi & set hi i the myddes of the & sayde / verely I say vnto you / except ye tourne & become as chylde / ye cā nat entre i to the kyngdome of heuē. And who so euer therfore shall submytte hym selfe as this chylde / he is the greatest in the kyngdome of heuē. And who so euer receaueth suche a Chylde in my name / receaueth me / but who so euer offende one of these lytell wones / whiche byleueth in me / it were better for hym that a mylstone were hanged about his necke / & that he were drowned in the depth of the see. And who be vnto the worlde / because of offences / howbeit it can nat be auoyded neuertheles wo be to the man by whome the offence comyth. And therfore if thy hand or thy fote geue the an occasyon of euyl / cut hym of / and cast him from the / it is better for the to entre in to lyfe halte or maymed / rather than thou shuldest haue two handes / or two fete / be caste in to the euerlasting fyre. And if also thyne eye offende the / plucke hym out and cast hym from the. It is better for the to entre in to lyfe with one eye / then hauing two eyes to be caste in to the hell fyre. Se that ye despyse nat one of these lytell wones. For I saye vnto you / that in heuē theyr angel



les / beholde the face of my fa-  
ther whiche is in heuen.

**T**he Bytell on the Transla-  
cyon of Saynt Edward the  
Kynge and Con-  
fessour.



**A** luste man  
will geue his  
hert & watch in the  
mornynge to the loz-  
de whiche made hi-  
and wyl pray in the  
syght of the most  
hycht. He wyl open

his mouth & prayer / & wyl praye  
for his synes. And yf the great-  
te Lozde wyl / he wyl fulfill hi  
with the spirite of vnderstādyn-  
ge / & he wyl shewe forth the elo-  
quence of his wysdome of swete  
shouers / & wyl knowledgeto the  
lozde in prayer / and he wyl dy-  
recte his counsayll & disciplin /  
and wyl haue counsell in secret  
thynges / and he shal speke ope-  
ly / the disciplin of his doctrine  
and shal glorie in the Testa-  
ment of the lozde. Many men  
shall prayse his wysdome / and  
it shal nat be done awaye vnto  
the worldes ende. His remem-  
braunce shal nat go away / and  
his name shal be requyred fro  
generacyon / in to generacyon.

**T**he Gospell on the Transla-  
cyon of saynt Edward the  
Kynge & confessor the  
xx. Chapter of Luke. C.



**J**esus sayde vnto his dis-  
ciples. No mā lyghteth  
a candel / and putteth it  
in a preue place / neyther vnder  
a busshell / but on a candel-  
styeke that they that come in /  
maye se lyght. The lyght of thy  
bode is thyne eye. Therefore  
when thyne eye is synge / then  
is all thy bode full of lyght /  
but yf thyne eye be cupll / then  
shal all thy bode be full of dar-  
kenes. Take hede therfore that  
the lyght whiche is in the / be  
nat darkenes / for if all thy bo-  
de shal be lyght haunge no  
parte darke / then shal all be  
ful of lyght / euen as when a cas-  
dell doeth lyght the wiche his  
blyghtnes.

**T**he Bytell on saynte  
Luke the Euange-  
lystes daye.

## The Bytels and Gospels



**A** Be symplectu  
de of the fa:  
ces &c. pe shall syn:  
de this bytell on  
saynte Mathewes  
dape the spoule,  
Folio. lxiij.

**E** The Gospell on  
Saynte Luke the Euangelistes  
day The. x. Chapt. of Luke. A.



**O**ur lord apoynted o:  
ther seuenty also/ and  
sent them two & two  
before his face / in to  
euerye pte and pla:  
ce/ whyther he hym  
selfe wolde come.



And sayde vnto the  
the harvest is grea  
te/ but te labourers  
are fewe/ pray ther  
fore the lord of the  
harvest to sende

forth his labourers i to his har  
veste. So your wayes / beholde  
I send you forth as laves am  
ge wolues/ Weare no wallet ney  
ther scrippe/ nor shoes/ and sa:  
lute no man by the way I what  
soeuer house ye entre in fyrste  
saye/ peace be to ths house. And  
if the sone of peace be there your  
peace shall restie on hym / if nat  
it shall returne to you agayne  
and in the same house tary styl  
eacyng and drynkynge suche  
as they haue / for the labourer  
is worthy of his rewarde.

**E** The bytrel on The. xi. thou:  
sande Maryns dape.



**O** how sayre is  
a chast/ gene:  
racyon with chari:  
te / the memoze of  
it is immoztal / for  
it is knowe to god  
and man / & whe it  
is present / they for

lowe it : and desyre it / when it  
ledeth them / and it triumpheth  
crouned euerslastyngely / ouer  
commynge of batayles vnde:  
fyled / a great multitude of wic:  
ked men shal nat be profytable  
and euyl plantes shal nat bring  
forth hyst trees / neyther shall  
set a suet grounde / and if they  
sprynge in tyme in bowes / they  
shal be vnfect put / they shal be  
moued with the wynde / & shall  
be plucked vp with the vehemency  
of the wynde / the vnpar  
fyte bowes shal be broken / and  
the fruyte of them shal be vn  
profytable and bytter to eate / &  
profitable to nothyng / and al  
the chyldre which shal be borne  
to wycked men / are wytnes of  
wyckednes agaynst thei: pa  
rentes in thei: interrogacyon  
the iust man shal be in rest / if  
he be occupped with deth.

**E** The Gospell on the. xi. thou:  
sande Maryns dape. The  
xxv. Chappeter of  
Mathewe. A.



se answered sayenge / nat so lest  
there be nat inough for vs and  
you / but go rather to them that  
sel / and bye for your selues / in  
conclusyon whyle they went to  
bye the brydgrome ca / and they  
that were redy went in with  
hym to the weddinge / and the  
gate was shut vp. After war-  
des came also the other virgyns  
sayenge. Mayster / mayster / o-  
pen to vs / but he answered and  
sayde. Verely. I saye vnto you  
I knowe you nat / loke that you  
watche therfore / for ye knowe  
neyther the daye nor yet the  
houre / when the sone of man  
shall come.

The ppytel on Symon & Iu-  
des daye. The. viij. Chapiter to  
the Romayns.

Bothen we knowe well  
that al thynges workes  
for the best vnto the that loueth  
god which also are called of pur-  
pose for those whiche he knowe  
before / he also ordeyned before  
that they shulde be like fasty-  
ned vnto the shape of his sone /  
that he myght be the fyne be-  
goten sone amonge many bro-  
theren. Moreover whiche he ac-  
cused before / them also he  
called / and whiche he called the-  
also he iustified / whiche he iusti-  
fied / them he also glorified.  
What shall we then saye vnto  
these thynges / if god be on our

**I**esus sayde vnto  
his disciples. The  
kyngedome of he-  
uen is likened to  
x. Virgyns / which  
toke theyr lampes  
and wente to mete the bryde-  
grome / & fyue of them were fo-  
lsh / and fyue were wyse. The  
folsh toke theyr lampes / but  
toke none oyle with them / but  
the wyse toke oyle with them  
in theyr vessels with theyr lam-  
pes also. Whyle the brydgrome  
slept / al slombred and slept / &  
then at mydnyght there was a  
cry made / beholde the brydgrome  
commeth : Go and mete hym.  
Then al those virgyns aroose  
and prepared theyr lampes.  
And the folsh sayde vnto the  
wyse gyue vs of your oyle for  
our lampes go out / but the wy-



## The Byttels and Gospels

syde / who can be agaynst vs /  
 which spared nat hys owne sone  
 but gaue hym for vs all / howe  
 shall he nat. with hym gyue vs  
 al thynges also. **W**ho shal laye  
 any thinge to the charge of god:  
 des chose? **I**t is god that iustifi-  
 eth / who then shal condempne  
**I**t is Christe whiche is deed / ye  
 rather whiche is ryfen agayne  
 which is also on the ryght hande  
 of god / and maketh intercessy-  
 on for vs / **W**ho shal seperate  
 vs from godes loue. **S**hal try-  
 bulacyon? or anguysh? or per-  
 secucion? other hongre? other  
 nakednes? other payell? other  
 swerbes as it is wrytten / for thy  
 sake are we kylled al day longe  
 and are counted as shepe appo-  
 ynted to be slayne. **N**euerthe-  
 les in al these thynges we ouer-  
 come / strongly thowowe hys  
 helpe that loued vs. **Y**e and **I**  
 am suer that neyther deyth ney-  
 ther lyfe / nor Angell / nor rule /  
 neyther power / neyther thynges  
 present / nor thynges to come /  
 neyther heeth / neyther lowth /  
 neyther any other creature shal  
 be able to departe vs from god:  
 des loue / whiche is in Christe  
**J**esus our Lorde.

**T**he Gospell on Symon  
 and Iudas day the .xv.  
 Chapter of  
 Johan. **L**



**I**esus sayde vnto his disci-  
 ples. **T**his **I** commaunde  
 you / that ye loue to gyther / yf  
 the worlde hate you / ye knowe  
 that it hated me before it hated  
 you / if ye were of the worlde / the  
 worlde wolde loue you / hys ow-  
 ne / bycause ye are nat of the  
 worlde / but **I** haue chosen you  
 out of the worlde / therfore hat-  
 tethe you the worlde. **R**emember  
 my sayinge that **I** sayde vnto  
 you / the seruaunte is nat grea-  
 ter then his lorde / if they haue  
 persecuted me / so wyl they per-  
 secute you / if they haue kepte  
 my sayinge / so wyl they kepe  
 yours / but al these thynges wyl  
 they do vnto you / for my na-  
 mis sake bicause they haue nat  
 knowen hym that sente me. **Y**e  
**I** had nat come and spoken vn-  
 to them / they shulde haue had  
 synne / but nowe haue they no-

## in Englyshe.

thyng to cloke theyr synne /  
with all. He that hateth me / ha-  
eth my father. If I had nat done  
workes amonge them whiche  
none other man dyd / they had  
natte sene / but nowe haue they  
sene / & yet haue hated both me  
& my father / euen that the say-  
inge myght be fulfilled that is  
writen in theyr law. They ha-  
ted me without a cause.

**The Gospell on the all Hallo-  
wes day. The. vii. Chapter  
of the Reuelacyon of  
Saynt Iohan. A.**



**I**ohā saw an  
angell ascen-  
dyng fro the ry-  
linge of the sone/  
whych had the sea-  
le of the lypynge  
god / and he cryed  
with a loude voyce

to the. iiii. angels ( to whome  
power was gyaen to hurte the  
erthe; and the see) sayinge hurt  
nat the erthe / neyther the see /  
neyther the trees tyl we haue  
sealed the seruauntres of our god  
in theyr forhedes and I herde  
the nomber of then whiche we-  
re sealed / and there were sealed  
L. &. xliiii. of all the trybes  
of the chyldren of Israell. Of  
the trybe of Iuda were sealed.

x. of the trybe of Ruben we-  
re sealed. xii. of the trybe of  
Sadan were sealed. xii. of the

trybe of Isser were sealed. xii.  
of the trybe of Reptalim we-  
re sealed. xii. of the trybe of  
Manasses were sealed. xii. of  
the trybe of Simed were sea-  
led. xii. of the trybe of Ieup  
were sealed. xii. of the trybe  
of Issacar were sealed. xii. of  
the trybe of Zabulō were sea-  
led. xii. of the trybe of Iose-  
phe were sealed. xii. of the  
trybe of Beniamon were sea-  
led. xii. After this I behelde  
& loo a great multytude (whych  
no mā coulde nombre) of all na-  
cyons and people / and tonges /  
stode befoze the seate / and befoze  
the lambe / clothed with lōge  
whyte garmēt; and salmes in  
theyr handes / and cryed with a  
loude voyce sayenge saluacyon  
be ascribbed to him that sitteth  
vpon the seate of our god / and  
vnto the lābe and al the angels  
stode in the compace of the seate  
and of the elders / and of the  
liii. beastes / and fell befoze the  
seate on theyr faces and wor-  
shypped god sayenge / Amen /  
blyssynge and glory / wysdom /  
and thankes / and honour and  
power / and myghte be vnto ou-  
re god for ever moze. Amen.

**The Gospell on the all Hallo-  
wes day. The. vii. Chapter of Iohā  
the. vii.**

## The Bytels and Gospels

**W**hen Jhesus saw the people  
say, ye shal fynde this gos-  
pel on Welike sonday folio. lxx.

**T**he Bytelle on al Soules day  
The fourthe chapiter of the  
fyfte Bytelle to the Tella-  
lonians. C.



**H**olden nat bre-  
threne  
haue you  
pynoraunt / as  
concernynge the  
whiche are false  
a slepe that ye so

rowe nat as ocher do which ha-  
ue no hope for ye we byleue that  
Jhesus died & rose agayne / eue so  
the also which slepe by Jhesus wil  
god bryge agayne with hi. And  
this saye we vnto you i the wor-  
de of the lord / that we whiche  
lyue & are remainig i the comyn-  
ge of the lord shal nat come ere  
they which slepe for the lord hi  
selfe shal descende fro heuē with  
a chur & the voyce of the archa-  
gel & trope of god / and the deed  
in Chyste shal aryse fyrt / them  
shal we whych lyue and remay-  
ne be caught vp with then also  
in the cloudes to mete the lord  
in the ayre / and so shal we euer  
be with the lord. Wherfore co-  
forte our selues one another  
with these wordes.

**T**he Gospell on the all Sou-  
les day. The xlv. of Johā. C.



**M**artha sayd vnto Jhesus  
lord yf thou haddest bin  
here my brother had nat  
bene deed / but neuerthelesse I  
knowe that what soeuer thou  
askeste of god / God wyll gyue  
it the. Jhesus sayde vnto her /  
thy brother shall ryle agayne.  
Martha sayde vnto hym. I  
knowe well he shal ryle agayn  
in the Resurreccion at the laste  
daye / Jhesus sayde vnto her :  
I am the Resurreccion and the  
lyfe. Whho soeuer byleueth on  
me ye though he were deed / yet  
shall he lyue : and who soeuer  
lyueth / and byleueth on me /  
shall neuer dye / byleueste thou  
this. She sayde vnto hym / ye  
lord I byleue that thou arte  
Chyste the sone of god whiche  
haste come in to the worlde.

**T**he Bytelle on saint Martyns  
daye. Ecclesiastice. xliij. C.





**B**eholde an excellent preest. &c. Ye shal fynde this yssel on saint Nicholas day folio. lxxv.

**The Gospel on** saynt Martyns day. The. xxv. chapter of Mathewe. B.



Certayn man redy to take his iourneye. &c. Ye shal fynde this gospel on saynt Nicholas day folio. lxxv.

**The yssel on** saynt katherineys daye.



**L**orde I prayd lyfte vp my prayer vpon the erth / & besought to be deliuered fro derthe / I called vnto the lord / the

father of my lord / that he shulde not leue me helpelesse in the daye of my trybulacyon / and in the day of that proude man I prayd thy name perpetually and honoured it with confessiō and my prayer was harde / and thou saudest me that I perished not and deliuered me out of the tyme of vnrightheousnes Therefore wyl I confesse and prayse the / and wyl blyss the name of the lord.

**The Gospel on** saint katherineys daye. The. xiiij. chapter of Mathewe. F.

**The kyngedome of heuen** is lyke vnto treasure. &c. Ye shal fynde this gospel on saint Margerates daye. folio. lxxv.

**The yssel on** the day of weddynges. The. vi. chapter of the fyfthe yssel to the Lorde. thysans. C.

**B**rethren remembre ye nat that youre bodies are the members of Christ / shal I nowe take the members of Christ / & make them the members of an harlot? For for byd. Mo ye nat vnderstande that he which conpled him selfe with an harlot / is becom one body / for two (sayeth he) shall be one fleshe / but he that is ioynd vnto the lord / is one spiryte / he fornicacy. Al synnes that a man doth / are without the body but he that is a fornicator / sinneth against his owne body / know nat ye howe that youre bodies are the temple of the holy gost / which is in you whom ye haue of god / and howe that ye are nat your owne for ye are derely bought. Therefore glorifye ye in god in youre bodies and in your spyrites for they are goddes.

**The Gospel on** the day of weddynges. The. xij. chapter of Mathewe. A.

The p̄stels & Gospels in englyshe.



**U** He p̄ha:  
r̄ples ca:  
me vnto  
Jesús to tēpre him  
and sayde to hym/  
is it lawfull for a  
man to put away  
his wyfe for al ma:  
ner of causes. He answered and  
sayde vnto them. haue ye not  
read how that he whiche made  
man at the begynnyng made  
them man and woman / & sayde  
for this thyngeshall a man leue  
father and mother / & cleue vn:  
to his wyfe / & they twaine shal  
be one fleshe / wherfoze nowe  
are they nar twaine but one fles  
he. Let no mā therfoze put ason  
der that whiche god hath cou:  
pled togyther.

**T**he p̄stel at burienges / the  
fyrste p̄stell to the Tessa:  
lonians / and the fourth  
chapter. **C.**



**W**holde not brethre:  
ne haue you ygnorati  
te. &c. Ye shal fynde  
this p̄stel on all sou:  
les daye. Folio. lxvi.

**T**he Gospel on burienges  
the. ii. chapter of Ioh̄n. **C.**



**M**artha sayde vnto Je  
sus / lord of thou. &c.  
Ye shal fynde this  
gospel on al soules  
day. Folio. lxvi.

**H**ere en:  
deth the p̄stels and Gos  
pels of the sayntes. And  
here after foloweth the  
table of this p̄sente  
boke.

**T**his is  
the table wherin ye shall  
vnderstande in what  
lese ye shall fynde the  
p̄stels / and Gos  
pels after the vse  
of Salysbury of  
euery Sōdaye  
and holy day  
in the yere.

## The table.

<b>T</b> he pyssell on the fyrste sō day in Aduent. Folio. ij.	<b>T</b> he gospel on the same daye Folio eodem.
<b>T</b> he gospel on the same daye Folio eodem.	<b>T</b> he pyssell on Newe yeres daye. Folio eodem.
<b>T</b> he pyssell on the. ij. sondaye in Aduent. Folio eodem.	<b>T</b> he gospel on the same daye Folio eodem.
<b>T</b> he gospel on the same day. Folio eodem.	<b>T</b> he pyssell on the twelste day. Folio eodem.
<b>T</b> he pyssell on the. iij. sondaye in Aduent. Folio. iij.	<b>T</b> he gospel on the same daye Folio. viij.
<b>T</b> he gospel on the same day. Folio eodem.	<b>T</b> he pyssell on the sondaye wythin the bras of the Epy: phany. Folio eodem.
<b>T</b> he pyssell on the. iij. sonday in Aduent. Folio eodem.	<b>T</b> he gospel on the same daye Folio eodem.
<b>T</b> he gospel on the same daye Folio eodem.	<b>T</b> he pyssell on the fyrst sōdaye after the bras of the Epppha: nye. Folio. ix.
<b>T</b> he pyssell at hye masse on chrysmas daye. Folio. iij.	<b>T</b> he Gospell on the same sō daye. Folio eodem.
<b>T</b> he gospell on the same daye. Folio eodem.	<b>T</b> he pyssell on the. ij. sondaye after the bras of the Epppha nye. Folio eodem.
<b>T</b> he pyssell on saint Steuens daye. Folio. v.	<b>T</b> he gospel on the same daye Folio eodem.
<b>T</b> he gospel on the same daye Folio eodem.	<b>T</b> he pyssell on the same daye Folio eodem.
<b>T</b> he pyssell on saynte Iohan: nes daye Euāgelyst. fol. eodē.	<b>T</b> he pyssell on the. iij. sōdaye after the bras of the Epppha nye. Folio. x.
<b>T</b> he gospel on the same daye Folio eodem.	<b>T</b> he gospell on the same day Folio eodem.
<b>T</b> he pyssell on Chylthermas daye. Folio eodem.	<b>T</b> he pyssell on the. iij. sōday after the bras of the Epppha nye. Folio eodem.
<b>T</b> he gospel on the same daye Folio. vi.	<b>T</b> he gospel on the same sō: daye. Folio eodem.
<b>T</b> he pyssell on saynt Thomas daye of Caunterbury. fol. eodē.	<b>T</b> he pyssell on the fyfte son: day after the bras of the Epy phanye. Folio. xi.
<b>T</b> he gospel on the same daye Folio eodem.	
<b>T</b> he pyssell on the sondaye at: ter Chrysmas daye. Folio. viij	



## The table.

- The gospel on the same day**  
 Folio eodem.  
**The ppsell on the Sabbath after**  
 weddyng goeth out called  
 Septuagesima. Folio eodem.  
**The gospel on the same day**  
 Folio eodem.  
**The ppsell on the Sabbath of. Ic**  
 ro the Cozynthys folio. xij.  
**The gospel on the same day**  
 Folio eodem.  
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THE HISTORY OF THE  
CITY OF LONDON  
FROM THE FIRST  
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TOWNE TO THE  
PRESENT TIME  
BY  
JOHN STOW  
1597

AND  
A  
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OF THE  
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1597